CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, FEBRUARY 21, 1835. NO. 706.---VOL. XIV.—NO. 28.

RELIGIOUS MISCELLANY.

[From the London Times 17th July, 1834.]

OATHS.

By the Lords' Committees appointed a select committee to inquire into the expediency of substituting a declaration in lieu of oaths in certain cases; and to report to the house; and to whom leave was also given to report from time to time to the house; and to whom were referred, a Return setting forth at length the oaths accustomed to be taken on admission to the freedom of the city of London, and all the oaths administered by the authority of that corporation to their several officers and servants; and also, Returns setting forth at length the several oaths accustomed to be taken on admission into any of the under-mentioned incorporated companies in the city of London, and all oaths administered by such companies to any of their officers or servants—the mercers, grocers, drapers, fishmongers, goldsmiths, skinners, and merchant-tailors;

Ordered to Report,—That the committee, in directing their attention to the important subject of oaths, as they are at present employed for the purpose of discovering the truth or insuring the performance of duty, have been strongly impressed with a sense of the obligation incumbent upon the Legislature of this country to remove from it a reproach under which it has too long justly labored, of a prevailing inadvertency to the solemn and sacred nature of oaths, owing in part to the forms in which they are conceived, partly to their frequency, and partly to the levity and indecency with which they are too often administered. It is too obvious to need demonstration, that the requiring of oaths on so many trivial occasions, especially, as has been well remarked, in fiscal matters, and in the qualification for petty offices, has the effect of making them cheap in the minds of the people, and of diminishing the respect which is paid to them when they are resorted to in matters of more serious importance. In a still greater degree must this injurious effect be produced where oaths are taken by parties who do not fully understand what it is that they swear to; and the case is still worse where a person swears to the truth of that which he cannot certainly know to be true, or which he knows cannot be performed, or which will not be expected at his hands. These cases are of actual and frequent occurrence in the administration of oaths to persons admitted to the freedom of corporations, to persons passing their accounts, and to the members of some collegiate and eleemosynary foundations. The committtee cannot hesitate to lay down the position, that recourse ought never to be had to the sanction of an oath where it can safely be dispensed with; that it is not justifiably used where the object for which it is employed is not of sufficient importance to warrant a direct and solemn appeal to the Deity; nor in any case, however important, where those objects can be equally well attained by any other means; yet so far is it from being the case that the Legislature of this country has kept in view the positions here laid down, that a large proportion of the acts passed in every session direct the administering of an oath, and in too many cases for purposes of the most trivial kind.

The committee feel it incumbent upon them to recommend that for the future this point should be specially attended to, and that no bill should be suffered to pass by your Lordships' house, requiring the administration of an oath, except in cases where it shall manifestly appear that the security sought for cannot be attained by means of a declaration, with penalties attached to falsehood. "Let the law," to use the words of an eminent writer, "continue its own sanctions; but let it spare the solemnity of an oath. And where for want of something better to depend upon, it is necessary to accept men's own word or own account, let it annex to prevarication penalties proportioned to the public mischief of the offence."

But it is not enough to guard against the future increase of an evil which has long been of such extent and magnitude as to require the most serious consideration and the most prompt correction. The Legislature is undoubtedly bound, not only to forbear for the time to come from imposing unnecessary and frivolous oaths, but also to take measures for the gradual diminution and ultimate abolition of those which, from a want of due attention to the principles laid down above, have been already imposed to an almost indefinite extent.

At the same time, in our endeavors to remove an abuse which has insinuated itself into almost all our institutions, and which bears upon so many of our political and social relations, it is manifestly right that we should proceed with great caution and deliberation. In restricting the use of oaths within its proper limits, we must be careful not to remove nor weaken any real security for the discovery of truth, or the performance of public duty. The committee have, therefore, abstained from entering upon the subject of oaths employed in the administration of justice, although they are of opinion that this class of oaths would admit of some diminution in number, and of great improvement as to the form in which they are conceived and the mode in which they are too frequently administered. They have abstained also from going at large into the question of oaths taken on admission to offices and franchises of various kinds, although they are persuaded that, upon a careful inquiry, but little objection will be found, either in principle or from past experience, to the abolition of by far the greater number of those which are at present administered.

The committee entertain the same opinion with respect to oaths which bind the parties who take them to the observance of local statutes and customs; but this also is a branch of the subject which they have deemed it prudent to reserve for future consideration. In the mean time they are prepared to recommend the adoption of certain measures for diminishing the existing evil, to which, as it appears to them, no objection can reasonably be made, except perhaps they are less vigorous and decided than the magnitude of the evil may seem to require.

We shall give the sequel of the report of the committee recommending "certain measures," next week.—Ed.

[From the Christian Observer.]

STATE OF RELIGION IN FRANCE.

A rapid tour in France enables me to present you with a few remarks, which will I trust, have a useful tendency.

The degraded state of Religion in that country, or rather the absence of all religion whatever, almost exceeds belief. Not only is it a fact generally acknowledged, that the churches are entirely forsaken by the male part of the population, but sentiments are boldly expressed in conversation, which, though the natural effects of infidelity, appear too atrocious for an age of civilization. I met some time ago, with a gentleman, who calmly maintained that when calamity had reached a certain pitch it was a most wise and justifiable measure to take poison; and, more recently, with another who argued at considerable length for the policy of destroying by law a large portion of infants, in order to avoid the evil of an overgrown population. The death-blow has been given, almost to the semblance of a Christian Sabbath, by the custom of devoting the golden hours of the Sunday morning to the review of the National Guard. The evening, alas! has long been given up to the theatre, and other profane amusements.

But, gross as is the present darkness, the dawn of day appears to brighten the horison. Now, first, in the history of France, is entire freedom of religion conceded to the inhabitants. A minister of the Gospel, of whatever denomination, has now only to inform the public authorities of the place where he visits, of his intention to establish a religious service, and he is immediately placed under their protection. Hence, efforts have been undertaken for the good of France, trifling indeed in their apparent importance, but blessed already with remarkable success, and the harbingers, we may humbly trust, of more extended labors. In a small town which had been visited by the itinerant *colporteurs*, who sold Bibles and tracts, and conversed on religion with those who would hear them, so active a spirit of curiosity was awakened in regard to the doctrines professed by Protestants, that immediately on the arrival of a Protestant minister a considerable number of persons resorted to hear him; and now, though eighteen months have scarcely elapsed, upwards of thirty individuals have been converted from Romanism; and give evidence by their spirit and conduct, of a conversion to true Christianity. I have myself visited this infant church, and can bear testimony to the unfeigned piety which appears to pervade it. Nor has the Divine favor been limited merely to one place. In two adjacent towns, much more considerable for population, Protestant services have been opened for the first time since the revocation of the Edict of Nantes, and *each of these services* is attended by upwards of two hundred persons, of whom not more, probably, than twenty are Protestants. In one of these new temples I had myself an opportunity of preaching; and the impression produced on my mind by the whole conduct and conversation of those with whom I came in contact, was this, that had the temple been capable of containing three thousand instead of three hundred persons, it would have been as full in the one case as in the other. Indeed if God would give grace to some individual or individuals to make a grand effort for calling the attention of the whole town to the great doctrines of Christianity, perhaps the whole town might be brought over to the side of truth.

I cannot describe the painful admixture of joy and anxiety which have been agitating my mind by exhibitions of the present description. It was greatly joyful to see hundreds of Roman Catholics lending an ear to the preaching of Christ crucified; but it was deeply afflicting to think that this valuable opportunity might be lost, either by the total neglect or the injudicious conduct of Protestants. Oh for a new Farel to appear at this crisis! Where is such a being, amongst all the Protestant churches, to be found? There can be little question, that, in the ordinary course of God's Providence, a man of Farel's spirit would soon meet a Farel's success.

How abundant are the opportunities for ministerial effort in France may be inferred from this circumstance, that during six days which I passed at Nismes, I had no less than two occasions for preaching in the temples, and four in private assemblies, besides two others which I lost from the note of invitation arriving too late. All these means of usefulness were afforded me by the assistance and sanction of one of the established clergymen.

The plan of exertion to be recommended for France, is not to fix on the same place as the Protestant ministers. Occasional visits to such stations are very desirable, and might prove greatly encouraging and beneficial to the Protestant churches; but the method of finding access to the Roman Catholics is to fix on one of the many towns in which there is not a Protestant minister; and finding out the few Protestants who reside there, to invite them to the performance of Divine worship. There are probably few towns where such a simple effort would not soon be followed by a concourse of persons, Roman Catholics more than Protestants, who would fill any place, however large, in which Divine service might be celebrated.

MR WOLFF THE MISSIONARY.

A correspondent of the New York Observer describes this remarkable man as follows:

I now proceed to give you my opinion of Mr Wolff, who is considered a prophet by one party, a madman by the other. He is neither. Mr Wolff is undoubtedly an enthusiast. In person he is middle sized, of plain, but not unpleasing features; and he wears bushy whiskers, uncombed locks; and has a peculiar frown. He is however of a mild and pleasing disposition, with a smile of good-nature continually overshadowing his countenance. His temper is that of unmixed good-nature; he listens complacently to all who choose to address him. He is an entertaining table companion, loves good cheer, abounds with solid information, can give and take a harmless joke, and in the oddities of his ways affords a lasting source of amusement. Although the master of fourteen languages, and extremely well versed in Scripture lore, he has no original genius, and but little taste for the arts and sciences. In fact he looks upon worldly acquirements as derogatory to the Christian religion. He however betrays no partiality for the poetry of his countrymen, appreciates the beauties of Milton, gives a qualified praise to Shakspeare, and quotes largely from French and Italian poets, having a very retentive memory. With regard to sect, Mr Wolff, strictly speaking, belongs to none, although he has an evident bias to the Church of England. He loves high Churchmen, and advocates the divine right of Kings: he is likewise zealous on behalf of missionaries. Initiated into Christianity by Catholic doctors, he retains some of the old leaven in his composition, and is far from being in a state of open hostility with the Romish religion. He is incapable of conducting a religious controversy, being of a nervous temperament, and infallible in his own opinion; an egotist in Scriptural knowledge, his arguments are too rambling and desultory to be convincing—he would rather bear down his adversary by his learning than by the light of reason; and he has no other idea of the interpretation of Scripture than his own, and therefore condemns without qualification. He has a firm conviction of Mr Irving's mission, and in his gift of tongues. Mr Wolff is fond of drawing a parallel between himself and St Paul. In principles he professes to be a rigid Tory, and condemns without reserve all those opposed to him. In his preaching he draws the attention of the audience to him and I have at times felt the simplicity of his appeal. I know he feels what he says, and his sincerity and learning amply compensate for his want of eloquence; he combines the learning of a rabbi with the simplicity of a child, and with all his eccentricities I believe him to be a good father and a good Christian: next to his God he loves his wife and child.

Effect of the Missions in New-Zealand.—Of the Bay of Islands in New-Zealand, Captain Morrell (an American officer) says—"This place was once inhabited by wild and ferocious cannibals; but, through the philanthropic labors of Missionaries, the natives here and in the vicinity have become civilized, friendly, hospitable, and anxious to do good to others. Indolence and filthiness have given place to industry and personal cleanliness; ferocity to gentleness; ignorance to intelligence; idolatry, to the pure and undefiled religion of the gospel." Of New-Zealand generally, and of the labors of Missionaries, he elsewhere says—"Such are the perils and hardships which these good people voluntarily encounter and endure, in their godlike attempts to civilize and humanize the savage Islanders of the Pacific Ocean! and yet their services have been decried, and even their motives questioned, by those who cannot conceive of such a thing as disinterested benevolence. But New-Zealand itself is a splendid proof of the utility of Missionary labors. There are many parts of this island which it was once dangerous for a ship to approach, unless she was well armed, with officers and crew continually on their guard; but thanks to the Missionaries, and the blessing of Heaven which has attended their pious exertions! ships may now anchor in safety in those very harbors where the greatest danger was once to be apprehended, and obtain provision at the most reasonable rate, with many testimonies of kindness and hospitality"

It is a piece of that corruption which runs through human nature, that we naturally prize truth more than goodness; knowledge more than holiness. We think it a gallant thing, to be fluttering up to heaven with our wings of knowledge and speculation; whereas, the highest mystery of a divine life here, and of perfect happiness hereafter, consists in nothing but mere obedience to the Divine will. Happiness is nothing but that inward sweet delight, which will arise from the harmonious agreement between our wills and the will of God."

Cudworth.

DOCTRINAL AND BIBLICAL.

FOR THE CHRISTIAN REGISTER.

2 THESSALONIANS II. 3, 4.

"Let no man deceive you by any means, as if the rebellion should not come first, and that man of sin be revealed, that son of destruction, who opposes and exalts himself over all that is called God or that is an object of worship, so that he sits in the temple of God, showing himself to be God."

The Apostle is here speaking of the same events which our Savior speaks of in his prophecies concerning his second coming and the destruction of Jerusalem. By the "apostacy" (apostasia) which he speaks of, is to be understood the rebellion of the Jews against the Roman government, which led to the destruction of their city and nation. By the "man of sin" is meant the Jewish nation—the great majority of the unbelieving Jews personified. "Son of destruction" means one devoted to destruction, which was the case with the Jewish nation. When Christ should come again in that generation, according to his prophecy, in the spirit and power of his religion, their city and temple were to be destroyed, and they dispersed over the earth no more to exist as a nation.

"Who opposes and exalts himself" &c. The great majority of the Jews and especially their rulers, had rejected the Savior. They had blinded their eyes to all the evidence which he had set before them that he was a messenger from God, had hardened their hearts against all his warnings and entreaties and had at last put him to an ignominious death. Their teachers and rulers, in opposing him and his religion, in rejecting the evidence which he gave of his Messiahship, and by their sinful practices disregarding the plain principles of the religion taught them by Moses and the prophets; had exalted themselves above the law and the commandments of God, who alone was an object of worship, and yet claimed divine authority in all their unjust and wicked proceedings. So that they were accustomed to sit in the temple of God, showing themselves to be God, i. e. pretending to have the approbation and authority of God in all their false teachings and unholy proceedings and practices.

That St Paul had reference to the Jewish nation is probable from the manner in which he speaks of the second coming of Christ, and from his using the expression *the temple of God*. A considerable part of those to whom he wrote were Jews, who believed that the only temple of God was the temple at Jerusalem, and that Christ at his second coming would make his appearance to the Jews. The apostle is speaking of his second coming, and informing the Thessalonians that that event would not take place until there should come an apostacy, or falling-away. They, of course, would be likely to understand him as having reference to the temple at Jerusalem, and to a falling-away of the people to whom Christ was to make his second appearance.

The similarity of the events described by St Paul to those described by our Savior in speaking of his second coming and of the destruction of Jerusalem, and the similarity of his manner of describing them, are evidence that they both had reference to the same events. The Savior quotes from Daniel and speaks of the "abomination of desolation standing in the holy place," and of the "desolation" of Jerusalem, as events which would immediately precede his coming. The apostle also quotes from Daniel, and speaks of the "apostacy," and of the "man of sin sitting in the temple of God," as events which would precede the second coming of Christ.

If the apostle had reference to the same events spoken of by our Savior, which were to attend his second coming, and derived his knowledge of those events from our Savior's prophecies concerning them, he would undoubtedly understand by the language then used a civil not a religious apostacy.

Our Savior speaks expressly of wars and civil commotions. "Ye shall hear of wars and rumors of wars, nation shall rise against nation, and kingdom against kingdom. When ye shall see Jerusalem compassed with enemies then know that the desolation thereof is nigh."

The rebellion of the Jews against the Roman government, led to the invasion of their country, and the destruction of their city and temple by the Roman armies. And if we understand our Savior to mean by his second coming a virtual not a personal appearance, and that he was to come in that generation, these were events which immediately preceded his coming.

B—d.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.—No. 2.

WHAT IS THE INDISPENSABLE PREPARATION FOR ACCEPTABLE WORSHIP?

This question the Savior has answered in the following terms: "first be reconciled to thy brother, and then come and offer thy gift." These words form a perpetual maxim of universal application. They show the heavenly wisdom, the beautiful consistency, of Christian worship. Had our Lord imparted no other principle of devotion, this rule, simple as it is good, would have gone far in stamping his mission with the impress of Divinity.

Are you distrustful of yourselves? Are you fearful that your prayers are unacceptable? Here the Divine instructer gives you light and direction. You exemplify the spirit of a true Christian worshipper, when the language of your life, and the language of your lips, are in perfect harmony; when you are first reconciled to your brother, and then come and offer your gift.

1. Let us examine the passage, of which these words form the conclusion. It is an impressive representation, and I am disposed to think, but very imperfectly understood.

Our Lord is showing the purity, the high standard, of the Christian dispensation,—its infinite superiority to the views and practice of the scribes and pharisees. Hear what he proclaims to them: "The ancients were admonished, as you have heard and read, Thou shalt not commit murder; and whosoever *shall* commit this crime, will be exposed to judicial condemnation."—The divine teacher is far from disapproving this commandment of the Mosaic law: in his code of the gospel, he is more strict, more observant of sin, more universal in condemning its inferior degrees. A Jew commits murder, Christ remarks; he has judgment passed upon him; and he is deservedly executed. But I say to you, that "my religion requires so much more purity of heart and strictness of manners than the Jewish, that calumniating language from a christian shall be esteemed equal to actual crimes of the deepest dye in other men; and the murder of a brother's good name as heinous as the murder of his body has been hitherto regarded." Do not misunderstand this remark of our Lord: Jesus would not communicate the sentiment, he would not advance the maxim, that a *Jewish murderer* and a *Christian reviler* stand on the same footing, equally criminal in the eye of the Omniscient; but his implication is, that a Christian is indulged with the more expanded discoveries of gospel light; and therefore, if he becomes angry against his Christian brother without cause, he exposes himself to the guilt of violating that gospel of peace and love. Whatever Christian shall say to his Christian brother, *base wretch!* he shall expose himself to severer punishment, such punishment as the council, the Jewish court of twenty-three, were accustomed to inflict. But whatever Christian shall call his Christian brother, *Miscreant!* or *apostate!* he shall incur the most awful doom of the Vale of Fire, or the Valley of Hinnom, east of Jerusalem along the Kedron, such a punishment, as the Jewish Sanhedrim, the great council of seventy-two, were accustomed to inflict. The simple meaning of these figures, these allusions to Jewish forms, modes, or degrees of punishment, seems to be this: however you scribes and pharisees may smooth over causeless resentment, causeless reproach, and causeless reviling,—as venial as unimportant,—the Christian code will recognize them as criminal, and in different degrees punishable. Why? Because they are evidences of an unchristian state of mind, and therefore incurring the disapprobation of God, and the recompense of evil.

2. After presenting these views of gospel strictness, what you may term the *omniscience* of the *Christian code*, our divine instructer proceeds farther; he proceeds to illustrate these principles of his faith. He adduces the example of a Christian worshipper. Do you bring your gift to the altar? Do you there remember, that your brother has matter of complaint against you? Leave there your gift before the altar, and retire from the temple: First become reconciled to your brother; then return and offer your gift; and doubt not of acceptance.

This requisition of him who spake as never man spake, forms one of the grand principles of christian worship. Are you injuring your neighbor, your fellow-Christian? Your devotion is not acceptable. Your heart cannot be right. Cease to injure that neighbor,—that fellow-Christian. Make restitution. Procure reconciliation. Then worship God in spirit and in truth, and God will accept your sincerity.

FOR THE CHRISTIAN REGISTER.

THE SUNDAY-SCHOOL ROOM.

NO. VI.

(Including four Reports.)

My little class was placed in my charge about ten months since. I took up the course of instruction which had been pursued by my predecessor, from the "Child's Book on the Soul." After concluding this work, we commenced with "Questions on the History of the four Gospels &c," with which we are engaged at the present time. My method is, to let my scholars carefully read each Sunday the chapter or chapters containing the answers to the questions given them, as it frequently happens that some one is absent the preceding Sunday and consequently can have no previous knowledge of the lesson. I endeavor, by familiar explanations and illustrations, to make them understand the truths and doctrines which are intended to be conveyed by the questions, and, likewise as far as I can, to excite an interest in them. The enclosed paper shows the state of my class for the last quarter. Each scholar has kept his own account, and in some instances they have marked less favorably for themselves than I should have done. Their deportment to their teacher has been uniformly respectful and kind.

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There has been some improvement in my class the last year; they have a better estimate of the privilege they enjoy, and therefore give more attention to all the exercises of the school. In time of prayer they observe a becoming seriousness, (which was not the case formerly) and join in the singing with spirit and animation. After having a short lesson from the Bible History, I question them about the general exercise, and by their answers, they generally indicate that they have been much interested in it. The children then read alternately a portion of the New Testament, which I endeavor to explain, so as to make them feel that the rules of our Savior are as binding upon them, as they were upon his ancient followers.

Ten years from this (if we are permitted to live) we shall see much fruit from our labors. Scholars will then be teachers with better qualification than the present ones, they will better know how to interest the young in serious subjects, and be able to remove obstructions that seemed insurmountable to their teachers.

I think the quarterly reports will be very useful, the idea of being reported to the Superintendents excites the young children to greater diligence and more punctual attendance; they frequently say to me now, has my lesson been good to day?

If our Pastor could visit the school more frequently it would do much for us, a few words from him would do the children more good, than a whole exercise from any other person.

With regard to our teachers' meetings I have but one thing to say—let all attend.

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The following is the method of instruction adopted in the class, intrusted to my care. A portion from Allen's Questions is committed to memory, and recited, after which I endeavor to point out as clearly as possible, and in a familiar style to impress upon their minds, the duty which they owe to themselves, and others, and present to their view, the wisdom and goodness of God, by some incidents that have transpired during the past week, or from some passage selected from Scripture, making them at the same time more intimately acquainted with the life and precepts of our Savior. From this method I hope much good will be derived, and some useful lessons, implanted in their hearts, which will not very soon be eradicated, and lead them to think more deeply of those things, which concern their present, as well as their future welfare.

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Sir, you request a report from all the teachers concerning their method of instructing their class. I comply with the request, though with reluctance, as I am convinced that nothing I can say will be either useful or interesting to others.

My class is a object of great interest to me, both on account of the interest manifested by the members of it, in my humble attempts at instruction, and their uniformly amiable deportment. I can truly say that I can find no fault with them. They use Field's Questions, and get such lessons, as they agree upon among themselves, the previous Sabbath. I never appoint them a lesson, as I think they are apt to regard a set lesson a task, but take much pleasure in getting perfectly a lesson of their own choice, and in being able to answer all the questions which I put to them, about it, in order to draw out their ideas.

I frequently relate to them some one of the beautiful stories of the Old Testament, and find it interests them much more than to read the same to them, and then request them to mention the prominent virtues, or vices, of the person, or persons there spoken of, and so tell me how they can apply the story to themselves, as a warning or an example.

If during the week I find any thing which I think can be made useful to my class, I call their attention to it on the ensuing Sabbath, whether it be a flower, an insect, a story, or an incident in real life. By these means I am generally able to interest, and I hope to improve them, and when I fail (as I sometimes do) I am convinced the fault is not with the subject selected, or the children,—but *myself*.

FOR THE CHRISTIAN REGISTER.

READING THE SCRIPTURES THROUGH IN COURSE.

Dr Johnson on being asked if he had read a certain work through, answered "No I never read any book through except the Bible." It was wise in him to make this book an exception so far as to read it once through. But is it well to continue through life, this practice? Doubtless many pious people will start at this question, and think it can proceed from no true friend to the Scriptures. They have been in the habit of going reverently through their Bibles, chapter by chapter, ever since their earliest recollections. Their good mother told them when little children that, "as soon as they had read their Bible through, they should have one for their own." Under this stimulus they pressed on by day and by night until the task was completed.

Now it seems to me that, by as much as the spirit of the Scriptures is to be prized above the letter, by so much is this practice to be regarded as unwise and unprofitable. There are three prominent evils to which it gives rise. 1. *To a loss of time.* Can any possible benefit result from the repeated perusal of whole chapters of long and hard names such as we find in the books of Numbers, Chronicles &c? Or take Leviticus. Is a child—are many adults much edified by a servile reading of all those details of the Jewish Law? I cannot but think that, except as a matter of mere curiosity, it were better that Christians should pass over much of these parts of the Old Testament. The hours we have spent in perusing them, had they all been devoted to the study and full understanding of the moral, devotional and most important historical portions of Scripture, would have yielded a rich harvest of spiritual improvement. Let us then pursue this course in future, and let parents, guardians and teachers save the children in their care from a misemployment of time in what seems at first view a laudable occupation.

2. Another evil of reading the whole Bible in course is that we thus learn to regard even the intelligible and most valuable parts of it with indifference. The very task of going through it all being represented as an ultimate duty, gives the impression that the reading, not the understanding of this volume is all-important. If the interest of the reader were uniformly sustained, this effect would not follow. But in the early stages of his task, that is near the commencement of the Old Testament, he encounters catalogues of names, and a detail of ceremonies which are all to him an unknown tongue. His interest flags, and he continues his work, not from a love of it, but because it must be performed.

3. Nearly related to this is that great evil which exists throughout the community—a growing disrelish of the Scriptures. One must be personally interested in religion before he will in these days so much as take up his Bible on the Sabbath. The very sight of this book is to many unwelcome. It is associated with the toils of childhood, with that dullest of reminiscences the thought of wading through things from which we received not the glimpse of a meaning. The present is a searching age. People will not be satisfied with any subject or business until they can understand it. The Bible must be submitted to the same ordeal with all things else. If it must still be a wearisome, it will also be a sealed book.

I have not matured any plan in reference to the order in which the several books in the Scriptures should be read; but am fully persuaded that it is not well to peruse them all in course. Perhaps an order like the following would be of service to the English reader. To commence with the New Testament, and when allusions shall occur to the Old, refer at once to them, and strive to penetrate their sense. After going in this way through the four Gospels and the Acts, turn back to Genesis and read such parts as may promise to be edifying in order, until you come to Job; then take the Prophets; and after them the Epistles. The book of Job, the Psalms, Proverbs and Ecclesiastes, should be read in short portions at a time, for moral and devotional benefit. This order may be imperfect. I have drawn it up hastily, and hope the subject will excite attention and elicit more communications.

S.

FOR THE CHRISTIAN REGISTER.

ERRONEOUS VIEWS OF IMMORTALITY.

To the Editor.

Although I do not believe that error of opinion, even on the most momentous subjects, is always criminal, yet I believe that it is always injurious, and it is this conviction which induces me to publish the following remarks. I believe that with respect to the immortality of the soul there exist erroneous opinions which are embraced by multitudes of persons, and that those opinions exercise an injurious influence on those who hold them. I am fully aware, that in writing on this subject, I am treading on tender ground. The opinions which I hold differ essentially from those of the multitude, and may appear new, and perhaps highly erroneous, to many of your readers. Still their publication can do no harm. Those readers are intelligent. If I err, they will easily detect my error, and if I do not err, they may profit by my remarks. If I may judge from the writings of the Christian world, it is a generally received opinion, that the soul possesses an *inherent* and *essential* immortality. By the multitude, it is supposed to be composed of some imperishable essence; and it is constantly spoken of as being *in its nature* immortal. Even philosophy has been pressed into the service of this opinion, and men have bewildered themselves in attempting to prove that the soul must necessarily be indestructible, because it is immaterial. Now al

these opinions appear to me to be equally at variance with sound philosophy and with the sacred Scriptures, and I shall here briefly state my reasons for dissenting from them.

All Christians believe, that the soul of man as well as his body, has been created by God. But if it thus owes its existence to a foreign power, it is clear, that a thing which did not possess the power to give being to itself, cannot possess the power to continue itself in being, and that to continue its existence requires a constant exercise of the same power which at first called it into being. I know that the opinion is very prevalent, that God, in creating the soul, communicated to it an essential immortality, and that it now continues to exist by a power inherent in it, and independent of all extraneous support. But this appears to me to be altogether an erroneous view. Such a state of being would to all intents and purposes be *self existence*, or an existence independent of the supporting power of God, and that can never belong to any created being. I know how little it becomes such limited, ignorant beings as we are, to decide on what God can or cannot do; but it appears to me that reason and revelation both concur in teaching, that *self existence* belongs to God alone, and is one of his *incommunicable attributes*; and that whatever is created, can only possess a dependent existence. If the foregoing views be correct it follows: that in the human soul as in the human body,—in the most exalted Seraph who stands near the throne of God, as in the worm of the dust,—there is a constant tendency to return to that state of nonexistence from which it was taken; and that it requires the uninterrupted agency of the supporting power of God, to keep each in being. This result will probably be new to many of my readers, and may even shock the feelings of some. I can make allowances for both, for I too was educated in the belief in man's *essential* immortality. Of such I ask that they pause for a moment, and once more go over the chain of reasoning by which I have arrived at this result, and I think they will with me come to this conclusion: that man does not possess any *inherent* or *essential* immortality, but that, in every stage of his existence, the continuance of his being must depend solely on the will and the supporting power of God.

What strengthens my confidence in the correctness of these views is, that I find them to be in perfect accordance with the sacred scriptures. In them we are told (1 Tim. vi. 16.) that God *only* has immortality. Now this would not be true, if men and angels were also possessed of natures which, by the manner in which they were constituted, rendered them immortal. It is in the Scriptures that "life and immortality are brought to light," but never do they speak of these as inherent qualities belonging to man. Immortality is always spoken of as something adventitious; as a thing to *be sought after*, to *be acquired*; never as an essential quality of the soul. Eternal life is frequently mentioned, but always as a boon *to be bestowed*, as a reward *to be given* to the virtuous; never as a birthright common to all.

Of the advantages which, in my opinion, these views of immortality possess over those commonly held, I shall mention but one, namely, that they bring God much nearer to man. According to the popular faith, God made man at once and essentially immortal, and he does not now require the further supporting power of his Maker in order to continue in existence. But according to the opinions I have embraced, man stands every moment in need of this supporting power, to save him from falling back into nonexistence; and he can never seriously reflect on his being, without feeling that he is at all times in the presence of his God, and is the constant object of his observation, his care and his support. H.

FOR THE CHRISTIAN REGISTER.

RELIGIOUS ORGANIZATION.

Mr Editor—In almost every place which I have of late visited, a strong desire has been expressed on the part of the people, for some organization by means of which the social principle of our natures may be more fully brought to the aid of personal religious improvement. The questions have been often asked, "what is the best plan of organization—with what interest have organizations of this kind been kept up where they have been established—and what degree of success has attended their operations?" I have been repeatedly requested to answer these questions by collecting and laying before the community, accounts of the plans, modes of operation and final success of associations for mutual moral and religious improvement in places where they now exist. This I feel very desirous of doing. And I would express the hope that in all places where such associations are formed some friend will furnish me with the necessary information. I will at this time lay before your readers an account of the origin, plans, modes of operation and beneficial effects of an association of this kind in Portsmouth, N. H.

From a friend in that place I learnt, that for many years the male and female members of the late Rev. Dr Parker's church were in the practice of meeting once in three months. The male members met in the evening at the house of the Pastor. This afforded an opportunity for the transaction of such business as required attention. When the time was not fully occupied with business, one of the members appointed at a previous meeting read a dissertation upon some religious subject. This then became the subject of free conversation in which the Pastor always took part. By the familiar manner in which the meetings were conducted, observations and inquiries were elicited from the members which gave the Pastor an opportunity to convey much useful instruction to all present. These meetings were always opened with prayer by the Pastor and closed in the same way by some one of the brethren invited by him.

The female members of the church met at a private house on the afternoon of the day succeeding the meeting of the brethren. Frequently the dissertation read at the former meeting was read at this also. Any business or plans of usefulness requiring mutual efforts, were also brought forward for consideration at this meeting. When nothing of this kind was in hand, some book previously selected by the directors was read and afterwards made the subject of conversation. In the mean time the members employed themselves in work, the proceeds of which were devoted to benevolent objects. These meetings were usually opened with prayer by the Pastor who attended and spent a short time in the meeting. In his absence a chapter from the Bible was read or a written form of prayer was used at the opening. The meeting was closed by singing a hymn.

These church meetings were found to be so pleasant and profitable that a strong desire was expressed to have the benefits extended beyond the circle of the communicants. In consequence of this a female Missionary Society for Domestic Missions was formed, to consist of such female members of the Parish as chose to attend, and to contribute in money and in work, such sums as they might think proper. This society meets every month and the proceedings are the same as in the Quarterly Meetings of the female members of the church.

The Association for Mutual Improvement was formed in 1826. It was at first the design to unite the object of *Religious Charities* with that of mutual improvement. But it was thought that inability to contribute, or a difference of opinion upon the proper subjects of charity might prevent some from becoming members who would be glad to unite for the simple purpose of mutual improvement, and who would derive pleasure and profit from the exercises of such an association. All males who statedly worship with the parish are at liberty to become members, or to attend the meetings without any formal subscription to the constitution, although such subscription is expected of those who regularly attend.

The objects aimed at in the formation of the society, were to bring the members of the Parish into frequent contact under circumstance favorable to social religious intercourse, to produce a friendly interest in each other, to promote good feelings and Christian charity among those who meet weekly in the house of worship, to excite a deeper attention to the subject of religion by exciting to personal investigations of divine, truth and by all these means to advance practical piety in the society.

A few simple articles by way of constitution were drawn up. By these the Pastor was constituted President of the Association ex officio. Three Directors were to be chosen annually, also a Secretary and Treasurer. Such members as were willing to write, agreed to furnish each in his turn, a dissertation upon some moral or religious subject. The subject was to be approved by the Directors and announced at the meeting previous to the one at which the dissertation was to be read. After the reading of the dissertation the subject was open to free discussion, and the President at the close reviewed the whole and gave his own remarks. These exercises might be occasionally varied by the appointment of committees to report upon subjects given out for examination, by explanations of scripture, or by answers to questions which might be proposed verbally or through a box which was provided as a deposit for written communications, or by such extemporaneous discussions as might be incidentally brought forward. The meetings were to be uniformly opened by the reading of scripture and prayer and closed by prayer offered by the presiding officer or by some one at his invitation. The oldest Director present, was to preside in the absence of the President. At the close of the year a report of the progress and situation of the association was to be presented by the directors and an address delivered by some one previously appointed. This anniversary meeting was to be open to the whole Parish.

Such is the outline of the plan which has been pursued with very few occasional alterations for the last eight years.

The effects of this Association together with the meetings of the church members have been seen and felt in increased union and good feeling among the members of the Parish, in producing that intimacy and friendship which should exist among those who worship at the same altar; in awakening the attention of the younger members of the society to religious subjects, in leading to personal exertions to obtain religious knowledge and in furnishing additional grounds against temptation by exciting feelings of self-respect, and strengthening a regard for religious sanctions. It has also been the means of bringing out the powers and invigorating by exercise the talents of some minds whose strength and capacities might otherwise have never been so well developed.

But more than all, it gave to the late devoted Pastor of the society a means of usefulness which in the ordinary routine of duty he would not have possessed. It made his presence familiar and delightful to all classes of his people, it opened to him their minds, discovered to his discerning eye obstacles preventing the access of religious truth to those minds, of which he might otherwise have been ignorant, but which, upon becoming acquainted with them, he could perhaps easily remove. It furnished him topics for his public instruction which often were made to reach other minds and hearts than those present at the meeting of the society. In these ways it was to him and to many of his people a source of holy and happy influence.

"In the room of our monthly meetings," says the friend to whom I am indebted for information, "we have listened to some of his most eloquent and powerful appeals to our consciences and our reason. There, roused by the circumstances of the moment, we have witnessed some of the happiest efforts of his strong mind, forcing conviction upon some which might have withstood the more ordinary methods of conveying religious truth, and there I *know* impressions have been made which produced the best results, and the effects of which were exhibited in the permanent fruits of a truly Christian life."

Although there have been fluctuations in the degree of animation with which the exercises of these meetings have been carried on, and consequently in the degree of interest with which they have been attended, yet they have never seriously languished. By a good number they have always been looked forward to with interest and attended with pleasure. Their recurrence has not been so frequent as to cause them to pall upon the inclinations and has been sufficiently frequent to keep up a connected interest from one to another.

Such Mr Editor, was the origin, such are the character and the results of the Association for mutual moral and religious improvement in Portsmouth, N. H. Every reader will at once perceive that the different circumstances of religious societies will require different modifications of organization. I have not obtained the above account that I might propose the association as a perfect example adapted to all other religious societies. I have hoped that it might afford hints to those desirous of bringing the social principle to the aid of religious improvement. And I hope to lay before the community with the same design accounts of other and different organizations which have been adopted in different places.

J. W. *General Sec'y A. U. A.*

FOR THE CHRISTIAN REGISTER.

THE HOLLIS FAMILY.

Our University at Cambridge has been so highly favored by the patronage and benefactions of *the family of* Hollis that every reference to their piety and Christian charity becomes interesting; such is the honorable mention made of them in the Dedication of a Sermon preached at Hempstead, in Hertfordshire, Great Britain, in 1726, by the Rev. David Rees. As the copy, now before me, is, perhaps, the only one in this country, and for more than a century has been shrouded in obscurity, I may do an act of justice to the memory of departed worthies, by rescuing from a corner of the winding sheet a record of their name.

The pamphlet is entitled "A modest plea for the maintenance of the Christian Ministry; wherein the importance of the duty itself is familiarly debated, the necessity urged, and the vulgar objections against it fairly answered: suited to all capacities."

The title page is followed by this dedication;

"To my worthy and much esteemed friends Messrs. Thomas and John Hollis, merchants.

Sirs,—When, according to custom, I was considering to whom I might venture to inscribe this plain essay on a subject not often insisted on, and which, it is to be feared, some desire not to hear of; the grateful remembrance of your late pious Father happily determined my choice. By his diffusive goodness and uncommon liberality, great numbers, and among them many poor ministers, have been relieved, and others seasonably assisted to pursue their studies preparatory for the ministry; and, especially, being one who was favored with a large share of his and your bounty for that end, I thought myself obliged, (since he is removed to a better world,) to express my thankful sense thereof to you, the descendants of such a Parent, so conspicuously copying after his truly laudable example, which encouraged me to hope that you will favor an attempt of this nature.

May such valuable and important lives be favorably prolonged, as exemplary blessings in your generation. May those hearts and hands which have hitherto been opened and enlarged to communicate, far and near, for the support of the Protestant religion to strangers of a different language, and even to remote Provinces beyond the seas, be still established in well doing; laying up for yourselves a good foundation for the time to come, that you may lay hold on eternal life, are the earnest wishes of,

Sirs,
Your most obliged, sincere, and humble servant,
David Rees."

The Sermon is on 1 Corinthians, ix. 14. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." It possesses much merit, as may be inferred from a Commendatory Preface to the second edition, 1729, by the Rev. Doctors Calamy, Watts, Evans, Grosvenor, and eighteen other distinguished Protestant Dissenting Ministers, who say, "we have perused this discourse on a very uncommon subject, viz *the support of the Christian ministry;* and since the Holy Scriptures recommend it to the Christian world, it cannot be thought unreasonable that the ministers of the Gospel should, at some time or other, make mention of it as a part of the Christian's duty. But even the most eminent of the servants of Christ, who have zeal and courage enough to declare to their people the whole counsel of God, have usually been very shy and backward to take this subject in hand, lest they should incur the censure of preaching for themselves, rather than for their glorious Lord.

"Yet since the worthy author had so just a call to preach and publish this sermon, we cannot but do him the justice to declare that the arguments contained in it for the maintenance of the ministers of the Gospel are urged with much force of reason, and such evidence of Scripture, as cannot easily be resisted by those upon whose consciences either reason or scripture have their due influence. We heartily wish success to the word of exhortation, for our brethren and companions sake, in the work of the ministry, and especially in those places in the country where the people have not yet learned their duty."

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 21, 1835.

CONGREGATIONAL CHURCHES IN BOSTON AND VICINITY.

We promised to give, at this time, some account of Davenport, who, in the judgment of the Pastor of Bowdoin Street Church, was one among a very few "illustrious exceptions" out of the number of congregational clergy who lived a hundred years ago and lived to very little purpose; who were "moral and grave men, but their preaching was pointless and unctionless; the people slumbered under it, the tone of religious feeling continued to decline, and vital piety retired from the congregations." In what way Whitefield disturbed this slumber and promoted vital piety, the public have often been told. James Davenport was almost literally a worshipper of Whitefield. When the latter first came to this country Davenport appears to have been a minister at Southold, Long Island, and we first hear of his fanatical wanderings, in Connecticut. In his travels from Stonington to New Haven, he is represented as condemning almost all the ministers, and particularly "the aged and venerable Mr Adams." "He commanded the people of Mr Adams to withdraw from him, and a number of the communicants withdrew from him, as being a *carnal old Pharisee.*" When questioned upon the subject afterwards at Boston he owned the fact, acknowledged that he had passed but few minutes in conversation with Mr Adams, and that his decision upon Mr Adams's religious character was grounded on the fact "that he had had no experience of hatred to God, and of extraordinary comforts and joys." He continued for some time in Connecticut, an outrageous schismatic, in almost every place praying against the minister of the parish, as unconverted, and saying that "thousands are now cursing him in hell for being the instrument of their damnation," and frequently calling him "a hypocrite, a wolf in sheep's clothing, and a devil incarnate." His admirers, says a contemporary writer, "have conceived such an extraordinary opinion of his holiness and success, as that they seem to suppose that he has some extraordinary assistance or commission to do that which may'nt be done by any other man."

At different times clergymen met in small numbers to confer with Mr Davenport upon his conduct. One of these meetings was at Saybrook, at the house of Rev. Mr Hart. Davenport wished to preach in Mr Hart's pulpit. Mr Hart would not consent without receiving satisfaction in some points; and accordingly Davenport was asked if he had not "charged several of his fathers and brethren in the Ministry as being unconverted and blind guides;" and whether he had exhorted the people to forsake such ministers. He acknowledged both, and appeared to have a perfect consciousness that he was a competent judge whether a minister was or was not converted and that his prerogative in so doing was not to be questioned. When asked by the clergymen at Mr Hart's to retract his rash decisions, and make due acknowledgments "he replied, that he could not do this without pleasing men rather than God: and then rising to depart, he addressed himself to his attendants, saying, Come, let us go forth without the camp after the Lord Jesus, bearing his reproach; and smiling said, O this is pleasant to suffer reproach for the blessed Jesus! Sweet Jesus!"

Afterwards (Aug. 26, 1741) the same clergymen called at MrDavenport's lodgings for further discourse and remonstrance; but Davenport, who had some method in his madness, anticipated their purpose and assigned them their place among those who preach without being sent,—addressing them "as unconverted ministers, wolves in sheep's clothing, blind guides, enemies to God and his cause, and persecutors of Christ in the person of himself his servant." He exhorted certain of his brethren who were present "to pray for the unconverted ministers who were then present," and at last broke out suddenly himself in "a prayer of some length, agreeable to his preceding censorious and vilifying discourse both as to matter and manner and spirit. Sometimes he prayed for them and sometimes against them."

After this scene closed, Mr Hart told him the purpose of the visit of himself and the other ministers who accompanied him, namely, to converse with him upon the things that had been objected to in his conduct, and requested him to give them such an opportuninty before he left the town. He said "he would consider of it, and if it appeared most for the glory of God, he would; but if it should appear more for God's glory for him to spend the time that might be employed in discoursing on these matters, in praying for him the said Hart, that he might be converted, then he would spend it so."

Again at New Haven his treatment of the minister of the place, Mr Noyes, was of the same character. Besides the names given to Hart, he added to Noyes that of 'devil incarnate,' and said that "thousands are now cursing him in hell for being the instrument of their damnation."

Mr Clap, Rector of Yale College, together with five other members of Mr Noyes's church, had an interview with Davenport at the house of Mr Noyes, at which the itinerant intruder retracted nothing, but "said he would make a sort of acknowledgment, and without any notice given, while divers in the room were talking loud, and others smoking, and some with their hats on, he began a prayer; but there being so much noise in the room he was hardly heard at first: many kept on talking, others cried out stop him; the Rev. Mr Noyes spoke once or twice and said, I forbid your praying in my house without my leave; but he persisted in the midst of the greatest noise and declared Mr Noyes an unconverted man, and his people to be as sheep without a shepherd, and prayed that what he had now said might be a means of his and their conversion; or else according to thy will let them be confounded; and after that manner went on near a quarter of an hour."

Mr Davenport when he came to Boston, came unaltered, the same faithful herald of God's curses upon unconverted ministers, which class included in his estimation the great body of them. After producing much disturbance in the churches by his denunciations of the Clergy and alienating from them some of their parishoners, the 'Jurors' of Suffolk presented, that "James Davenport &c. under pretence of praying, preaching and exhorting at diverse places in the town of Boston, Dorchester &c. and at diverse times &c. in the hearing of great numbers &c. did maliciously publish, and with a loud voice utter and declare many slanderous and reviling speeches against the godly and faithful ministers of this Province, and more particularly—of Boston &c."

The speeches cited in the "presentment" are that "the ministers of the gospel in this Province, particularly in Boston, were carnal and unconverted men, and that they were leading their people blindfold down to hell, and that they were destroying and murdering of souls by thousands; at the same time directing and advising their hearers to withdraw from them &c. By means whereof great numbers have withdrawn themselves from the public worship of God, the public hath been much disturbed, the Lord's Day greatly profaned &c."

Davenport was accordingly arraigned, and convicted by the jury of trial of utering the words laid in the presentment; but "at the time when he uttered these words, he was *non compos mentis*, and therefore the said Davenport is not guilty."

Such was the charitable verdict of the jury in favor of Davenport, one of the "illustrious exceptions" to the body of the ministry who entered upon their work without religion; whose highest praise is that they were "moral and grave men!" He was doubtless *non compos* in the same sense in which all fanatics are. His was a *monomania* of the same kind with that of Whitefield his idol, but mingled with less of cunning, of occasional courtesy and of versatility. We are confident (may we not say it?) that the Pastor of Bowdoin Street church would not wish such scenes to be acted over again in this city and vicinity. They would be ill suited to these times, when so much philosophy and refinement is mingled with orthodox faith, and when revivals, which are sometimes still faintly mentioned, are looked forward to with distrust, if not with fear and trembling.

STATE LUNATIC HOSPITAL.

Second Annual Report of the Trustees of the State Lunatic Hospital at Worcester.

We adverted in speaking of this Institution last week, to the successful experiment that had been made in employing the patients in manual and agricultural labor, and the propositions of the Trustees for extending the means for thus employing them. We have since seen, in an interesting account of the Royal House for the Insane, at Palermo, that great reliance is placed on the efficacy of manual labor. "The tranquil patients or subjects are put to work of some kind. This is the only medicinal means that is employed, if it may be so termed, except in cases where some physical disease is manifested. As reason is restored, and when they become capable, they are employed in various useful and responsible little offices in the house;"—[but never in any menial offices.] "This is found to soothe their irascibility in some instances, and in many to rouse their ambition and self-esteem."

Nothing has been found so effectual in breaking the morbid association as labor and fatigue. Those who are sufficiently calm to work are greatly benefitted by it. Occupation not only relieves the intensity of the diseased functions, but procures for them refreshing and quiet repose. The director gives the preference to agricultural labors. The garden and grounds are consequently highly cultivated and adorned.

We proposed at this time to say a few words upon the internal management of the Hospital and of the proposition for an additional building, to fulful more completely the benevolent design of the Government of the Commonwealth in its foundation.

The whole actual cost of maintaining the Hospital for the year ending 1st December 1834 was $15,840. 27. The average number of patients during the year was one hundred and seventeen. The whole cost of the institution divided by the number of patients gives $2.60 1-2 as the weekly cost of maintaining each person.

But from this says the Report, "may be deducted extra charges for particular patients, which ought not to be charged upon the whole number, equal to ten cents a week, so that the actual cost for each is fairly estimated at $2.50 a week."

Complaints, it is said, are made of the price of board by those who have to support the patients; but we cannot conceive it possible that an institution of the kind could be managed with greater economy. Besides the supply of food, fuel &c. much service is required, including constant medical attendance, and all the services appear to be placed at a low rate. The whole amount of salaries, wages, and labor for the year which the report covers, is only $5-206.52; and that for the constant care and management of one hundred and seventeen persons. If it were not put down in all its details for each person's service, in dollars and cents, we could not have believed that the sum total could have been so small. The economy in this respect appears to us to be unexampled.

It seems that the Hospital does not afford accommodations sufficient for all who apply for admission, including "those who are incurable, and so furiously mad as to be dangerous to go at large." These subjects having a permanent home in the Hospital, necessarily exclude many who are objects of remedial treatment and care. The committee of the Trustees compute the number of insane persons in the Commonwealth at not less than five hundred. The Hospital at Worcester will accommodate but one hundred and nineteen, and that at Charlestown but ninety, making but two hundred and nine in all.

The Trustees therefore propose an additional building. The following are their reasons, and they demonstrate the necessity of such a building to make the institution still more worthy of the Commonwealth, its founder.

Under the present arrangement, it is extremely difficult to make any distinction in diet or other treatment, between the curable and the incurable cases, both mingling and lodging in the same galleries, and eating at the same tables—therefore no difference has been, or can well be made in the charge for their board. In a separate establishment this might be done. Incurable patients require but little medical treatment, no nursing and no selection of diet; all they require is good substantial food and comfortable apartments.

After much consideration, the Committee have arrived at the conclusion that a building, affording accommodatious for less than one hundred patients, would not meet the necessities of the institution, or the intention of the Legislature in establishing it. It should be extensive enough to contain all the incurables, who may be expected to remain at the Hospital, in order to have the present edifice entirely free for the treatment of patients susceptible of improvement, or cure, for which purpose it is by no means too large. As the incurable class already amounts to sixty, and as it will undoubtedly for some time increase, particularly when the charge for board shall be materially reduced, there can be little question that, before a great while, it will amount to an hundred.

CHRISTIAN WATCHMAN.

We find that we have (very innocently so far as our intentions were concerned) exposed ourselves to some strictures in the Christian Watchman as connected with the publication of a communication on the "Sonship of Christ," a communication which had been declined by the Editor of the Watchman.

We understood the Editor of the Watchman to say what we repeated; and we thought, that his apprehension that the publication of the communication "might lead to a protracted discussion" was reason enough why it was not published in the Watchman, and did not perceive that we were committing an offence in repeating the words, which to us conveyed a meaning neither unreasonable nor discreditable, on the part of the gentleman who uttered them. We can only express our regret for any violation of the "usages of editors," which was altogether unintentional.

The Editor of the Watchman says in his paper of last week—

We declined publishing the article, not merely because we feared that it might lead to a protracted discussion; but *because we feared that it might lead to a protracted and profitless discussion upon the much disputed question of the eternal generation of the Son of God.* As we are represented by the Editor of the Register, it might be inferred, that we declined publishing the article, because we had met with an unanswerable argument in favor of Unitarianism; whereas the argument of the writer scarcely, if at all, touches the proper question at issue between the Unitarians and the Trinitarians.

We certainly did not mean to sing any such triumph over the Watchman. We did not suppose that the argument in the communication was regarded by him as "unanswerable in favor of Unitarianism." It is "in our opinion," as we before expressed it "an unanswerable argument against the divinity of the Son of God in any Trinitarian sense."

The Editor of the Watchman says farther—

On reading the last paragraph, we could not resist the conviction that the Editor of the Register had not troubled himself to read the argument of Mr Drew [Grew]. We supposed that he had taken it for granted, from what he understood us to say, that his argument made for the belief of Unitarianism; and that, therefore, he ventured to call it "an unanswerable argument against the divinity of the Son of God in any Trinitarian sense."

This little specimen of smart raillery may be meant as an equivalent for our trespass upon the "usages of editors." We certainly do not covet, nor feel that we are entitled to, such a compliment to our understanding, at the expense of our fidelity. And however highly we may appreciate the understanding of the Editor of the Watchman, we are not prepared to place such implicit faith in his judgment as to assert for our own, an opinion upon the bearing of an argument, which opinion we have derived from him. Whatever it was Mr Grew's purpose to prove respecting Jesus Christ "as the only begotten Son of God," his argument is conclusive, to our understanding, "against the divinity of Christ in any trinitarian sense." We know not of any relation in which Christ stood to the Father inconsistent with that of Son. Nor do we know of any way of reconciling the "self-existence" of Christ with his "Sonship."

INTERESTING STATE OF REV. DR REED'S CONGREGATION, LONDON.

[From the Correspondent of the New York Observer.]

London, Dec. 5th, 1834.—I came home last night, and said to a ministerial brother, whom I highly esteem, and whose religious sympathies are always alive and quick, something as follows:—

"I am happy to tell you, that there is some special attention to religion in the Church and Congregation of the Rev. Dr Reed."

"Ah, what is it?"

"Why, you know they have been in a very pleasant state all summer during the absence of their pastor in America; that while deprived of his labors they seemed to feel more their dependence on God; that during this period they were stirred up to prayer, both for themselves and their absent pastor, and apparently got into the habit of prayer; that instead of going backward, they actually went forward, that their affection for their pastor induced them to wait for his return with much anxiety and expectation; that the supplies of the pulpit during Dr Reed's absence were very acceptable and much blessed; and that the first week after his return, he had the pleasure of receiving 19 persons into his Church from the world, most, if not all of whom, as we understand, had been recently brought to a knowledge of the truth. You know also, that the Doctor's return has been welcomed by his numerous flock, as well as by many Christians in the metropolis, with peculiar joy and holy satisfaction. It has been remarked, that Dr Reed is improved by his visit to America, and that he seems to have returned with an excellent spirit—a spirit, which in primitive times would, perhaps, have been described, as 'full of faith and of the Holy Ghost.'"

"Yes, it seems indeed that it has been very much so."

When Dr Reed was in this country, with Dr Matheson, it was said by the latter we think, who was commonly spokesman, that revivals were unknown in the English Congregational Churches, but that additions to them were more numerous than they were represented to be in the Churches here. What object is expected to be accomplished by the correspondent of the New York Observer, and by the notoriety that is given to the accessions to Dr Reed's Church on his return home, we cannot tell. It appears to imply that Dr Reed had learned something in this country, and that something like a revival had commenced in his absence which was to be consummated on his return.

THE FIRST PARISH IN HAVERHILL.

Under our Ecclesiastical head will be found a statement of transactions in Haverhill relating to parochial funds, and the conduct of the different sects in that town, forming a singular passage of local church history. It has been brought forward it seems in consequence of the statements which have appeared *in the* Salem Landmark.

We received it last week too late to print it without inconvenience. *It* was printed in an extra leaf of the *Boston* Observer of the 12th inst. and the *Editor of* the Landmark, (14 inst.) quick on *the scent*, threatens to be at his sport again. *He says*—

We are glad there is an occasion which demands a full developement of all the facts connected with these transactions. We are prepared to substantiate all the positions we have assumed, and several more. But we must take our own time for doing this. As soon as we can conveniently attend to it, the matters shall be brought out with all the requisite proof. The denials and allegations in the Boston Observer have no truth for their support. This is plain language; but it is necessary to use it. We are sorry for one thing. The facts which we shall have to state, and, if necessary, with legal proof, may have some personal bearings; yet we shall avoid such bearings as far as we can. We can say nothing further for the present.

The Landmark was first in the field and still speaks as confidently as it spoke before contradiction. But so far as our experience extends the truth is not always entirely on one side, and we feel that we have done nothing more than justice in affording a column to our Haverhill correspondent.

To our Correspondents.—It is but rarely that we find it necessary to make an apology for delay in publishing the communications we receive. But at this moment we are obliged to

crave the indulgence of those of our correspondents whose valued communications are deferred. We shall insert them all, if possible, in our next paper.

ECCLESIASTICAL.

Installation at South Natick.—Rev. I. H. T. Blanchard will be installed as Pastor of the South Congregational Society in Natick on Wednesday next. Services to commence at 11 o'clock. Sermon by the Rev. Mr Francis of Watertown.

FOR THE CHRISTIAN REGISTER.

THE FIRST PARISH IN HAVERHILL.

In the Landmark of January 31, 1835, a paper edited by Rev. Dudley Phelps, once the minister settled in the First Parish in Haverhill, is an editorial article, under the head, "Rev. Joseph Whittlesey's Address and Sermon," which is calculated to make erroneous impressions as to the conduct of the Unitarians of that Parish, on the minds of readers unacquainted with the Editor, and the state of things in that parish. To prevent or correct such erroneous impressions is the object of this brief history of the parish and parties relative to the transactions referred to by the editor, following them pretty much in his order, to the present time, when the Rev. Editor says the Unitarians are—"alone in their glory."

Mr Phelps was settled in the parish, January 9th, 1828, under the condition, on both sides, of ending the contract by giving three months' notice. At his settlement the majority in his favor was so small, that if two persons, then avowedly Unitarians, but under certain *domestic* influence,—two others, who had seldom if ever before, and never but twice since been seen in the meeting-house, except to vote *for* Mr Phelps at parish meetings,—and one, not a voter, but who was brought in from another parish,—had not voted in his favor, the majority would have been against him. The editor says:

"In the fall of 1832 the anti-orthodox party in the First Congregational Society, which party was less than one third of the regular supporters of the Society and the attendants on its services, began to rally themselves to put down the orthodox. By calling to their aid many of the unprincipled and irreligious scattered over the whole town, and some from beyond the limits of the town, they were able on the second trial to out-vote the orthodox. *Unitarianism* was the watchword of this heterogeneous mass. The two most active leaders were professed disciples of Fanny Wright."

Previously to 1832 there had been one parish meeting to dismiss Mr Phelps, which did not so vote. His preaching and conduct had been so obnoxious that nearly twenty had left the parish and so were not voters; and probably the majority in his favor had been at some time even greater than on his settlement. But in the summer of 1832 he had become offensive to several of the *orthodox*, who were of his church. Those individuals of the orthodox party *requested* the Unitarians to call a parish meeting to dismiss him. They urged the thing repeatedly and very hard, and declared that many of the orthodox party were dissatisfied with him and would not vote *for* him, and perhaps some might vote against him. They pressed the matter considerably, and said his dismission would be certain, for the Unitarians might vote to dismiss him, and the orthodox would not resist it. For that cause solely, the Unitarians petitioned for a Parish meeting to dismiss Mr Phelps. They would not otherwise have thought of it.

While the petition for a Parish meeting was circulating for signers, one of the orthodox church members gave information that there had already been one deputation sent to Mr Phelps by his *friends*, as the whole orthodox party were styled, to request him to "alter his style of preaching." That Mr Phelps had not complied;—That there was then a committee of his friends, or of the church, to wait upon him and request him in the alternative to "either alter his manner of preaching or ask a dismission"—that a time was appointed to wait upon Mr Phelps for the purpose;—and he requested that the application for the Parish meeting might be delayed till Mr Phelps' determination should be made known; as possibly, thereby, the disgrace to him of having a Parish meeting called against him, might be avoided. Time for that interview was amicably arranged, and the result was that the committee returned word for the Parish meeting to go on.

Before the meeting, the orthodox party made an unwritten proposal to the Unitarians to have the Parish funds equally divided between the two parties, and the orthodox to separate from the Parish. The Unitarians declined receiving any proposals, unless in writing; but consented to an equitable division, if the proposals should be made in writing, which, however, the orthodox declined to make, and the Parish meeting was had in September. The orthodox instigators, disregarding all their plighted faith, on which, alone, the meeting had been called, all voted *for* him, and so he stood firm "in his glory." It seems they had a previous meeting, at which they voted that it was a church affair, and that therefore they must be united; and so at the Parish meeting no one was allowed to vote against him, however otherwise his personal wishes might be. As to the Anti-Orthodox calling to their aid many of the unprincipled and irreligious scattered over the whole town and beyond the limits of the town, I believe one only came from out of the limits of the Parish, and he was and is a man of good character, had lived in the village, and was a legal voter in the Parish, not having ever joined any other society, because they were not Unitarian. None came from out of town. One, only, who was brought up in the Parish, always taxed there, a constant attendant at meetings, being a mariner, had been absent a while, and was returned. As to the others who are said to have been *called in* to vote, all but one of them had previously been solicited, by the orthodox runners (for the orthodox were much the best organized) to come in and vote *for* Mr Phelps. Which party got in the most, it is impossible to say: and their principles and religion were at least so acceptable to the orthodox, as to induce the orthodox to *try* to employ them. That they did not frequent Mr Phelps' preaching might be because they did not like it.

There are in the quoted paragraph four obvious falsehoods. First, the Editor says that the anti-orthodox party *began* to rally to put down the Orthodox. It was not so. The rally was *begun* and set agoing by the Orthodox themselves. *They* stirred up the others to go on. *They* set the machine moving. It was not thought of till *they* named it, and promised aid, or at least no opposition, which promise they afterwards treacherously broke. Second, the object was not to put down the Orthodox, but with many it was simply and wholly to get rid of an obnoxious and offensive preacher. Third, he says that *Unitarianism* was the watch word. It was not so. The watch word, if there was any, was *Dudley Phelps*. *That name* incited to action. *That* decided those otherwise neutral. Rally to put down the Orthodox! Many of those that joined for the meeting, and among them the most zealous and active of all, have attended Orthodox meetings ever since the parish got quiet. Fourth, He says, "the two most active leaders were professed disciples of Fanny Wright." It was not so. There is no truth in the assertion. Do, Mr Editor, read the ninth commandment.

After the Parish meeting in September—Mr Phelps having previously had a meeting of consultation with his *friends*, as the Orthodox called themselves, came to the conclusion to ask a dismission; and accordingly intimated it from the pulpit. This made a disturbance among certain women, by whose influence it was so managed that the dismission was not requested by him. That course was said to be much to the dissatisfaction of *some* of those *dear* friends, who in September had voted for him; but with the expectation that he would *ask* his dismission. Another Parish meeting was called in November, at which it would seem some of those friends of Mr Phelps *forgot* to vote in his favor. They probably thought that once was enough to be dragged up to meeting to vote for a *friend*, whom they hated, and the majority voted to dismiss him, which—set him adrift "in his glory."—His three months' notice expired February 9, 1833, —when he quitted the pulpit. In the course of the winter the Orthodox party called an ecclesiastical council to advise them whether to secede quietly from the Parish without any part of the funds, which it is supposed, they were ashamed to ask for, since they had disregarded their first proposal. The council advised them to hold their connexion with the Parish, till the annual meeting, which would be in April, and make one effort more to get a majority and so control the *whole* funds. At the annual meeting, however, they were again defeated by an increased majority; and so before the first of May, when they would be liable to be taxed if they stayed, they all seceded, and Mr Phelps also. Then came the question that tried their souls. They had fought most desperately to retain their *dear Pastor*. They even had risked and lost all claim to the funds in striving for *him*. They had now got him; free; clear; unincumbered; undisputed; with none to molest them for him. The joy must have been *too* great. It was dangerous; and so they took Mr Whittlesey; and left Mr Phelps—"alone in his glory."

In reference to the transactions of the summer of 1833, Mr Phelps says, "In the meantime, as the orthodox had left the First Parish, the Universalists who had for many years been organized into a regular society in the village, and who had been solicited by the Unitarians to go into the First Parish and help them against the orthodox, but who had refused such solicitation, now felt that they might as well go in and share the *spoil*, as leave it to the undisturbed possession of its recent monopolizers. The spoils, by the way, were a fund of about fourteen thousand dollars, intended and designed, as there is no doubt, for the support of an orthodox ministry."

This is gross misrepresentation. The Universalists had no idea of interfering with those funds, until they were almost *driven* to it by the orthodox.

After the annual meeting in April, 1833, individuals of the orthodox party and Church proposed to the Universalists to join the First Parish and out-vote the Unitarians. One of the Universalists said to the man proposing it, Mr ———, Universalists have more *principle* than that. The Mr ——— did not understand the implied rebuke, and he and others, time after time, for many days advised, urged, persuaded them to join the First Parish, take control of the Funds, and settle a Universalist minister there. The Universalists objected that it was not right:—that the funds did not belong to *them*;—that it would be unjust;—that even the Orthodox would not suffer it, but would go back and oppose and prevent it. But they were told that the Orthodox would never oppose it; but that if necessary some of the Orthodox would come and help the Universalists settle their minister there;—that they were *fools* if they did not do it.—Being so advised, urged, entreated, ridiculed, at length they *did* come to take the control. But Sept. 30, when they were about settling their minister, these very Orthodox, with the Baptists, and Freewillers, 163 in all, with the concurrence of most of the Unitarians, who were likely, otherwise to lose the whole, came in and joined the parish in the forenoon, and in the afternoon came to the parish meeting, overruled it, voted to divide the whole funds among the several societies and to petition the Legislature therefor:—thus violating a solemn pledge given by the Orthodox to the Universalists, not to interfere.—The parish, so constituted, afterwards voted the form of a petition to the Legislature and chose a committee to prosecute it. It was intended that, after the division of the Funds, the members of each society should go back to their respective societies with their portion of the division. The Universalists did not remonstrate against the division. The Unitarians did not remonstrate, although the Rev. Editor says they did: —they only asked to have their share put out of danger of another irruption. But the petitions were not granted—and now the "heterogeneous" coalition was likely to be dissolved, and no spoils obtained. Time pressed hard. *Taxing* time was near. Despatch seemed necessary. What could be done? The Unitarians had discovered that the game was being so played as to defraud them of any part, for a proposal had been suggested to some Universalists to divide the funds into *four* equal parts, one for each society, except the Unitarians, which was indignantly refused for the treason it implied to the Unitarians. One other measure of the coalition was to raise all their force; call in more members from their respective societies, as a forlorn hope;—sell the meeting-house to the control of the Orthodox to secure it in any future struggle—and to settle Mr Whittlesey in the parish on an agreement to give the Baptist and Freewill societies $125, a year, each, out of the income and leave the Universalists and Unitarians both with no part, unless the Universalists would join them in the plan; and if so they also were to have $125.—This plan was adopted by the Orthodox and all those under their influence: and about forty more voters were called over by the coalition to sustain them.—The Unitarians, seeing that they were utterly betrayed by those they had joined with to save a small part by giving up a large part; and the Universalists, having been betrayed by the Orthodox before, united in voting against the coalition and prevailed. When this movement was seen by the Orthodox party a written proposal on their part was handed to the Universalists, offering them more inducements to betray the Unitarians, but which they rejected with indignation. The meeting-house was not sold: and the new Orthodox minister was not settled over the parish by the other societies.

Two days after, at the annual meeting, the same forlorn hope came in with the orthodox. But Unitarian Parish officers were chosen by a large majority. A debt of about two hundred dollars had been incurred in prosecuting the Petition to divide the Parish Funds; a provision was made at this meeting for a tax to pay that debt. But as the orthodox came in for the purpose of receiving and not of paying money, they soon all filed off from the Parish, just before the first of May, in season to avoid the tax, as they had done the year before; or as the Reverend editor, perhaps would express it, they "retired in their glory."

Since that time the Parish have been in peace; but the proceedings have not been those alleged by the Editor. How many attempts are yet to be made still to disturb the Parish it is hard to foresee, for several newspaper publications continue to be made and petitions to be got up about those funds even to the present time.

The foregoing are believed to be correct statements of the principal transactions of the Parish concerns during that time.

The Parish Funds are proceeds of property *bought* by the Parish over one hundred years ago, which has been constantly in their quiet and undisturbed possession till 1833. With that propriety the Rev. Editor calls those funds *Spoils* and *Booty*, and the Parish, which has always had them, *monopolizers*, is left for others to judge. When individuals left their connexion with the Parish and parsonage property and formed a Baptist Society, the members, who left, did not call the property left, *Spoils* and *Booty*, and those remaining to the Parish, *monopolizers*. When others left and formed the *Christian* Society in the same village, no such charges were made against those remaining. When again others disconnected themselves from the parish and formed the Universalist Society, those remaining were not styled *freebooters*. But when, forsooth, the Orthodox choose to quit because they could not have the whole control, though they might have had *half* the Funds if they would go without trying for more, then whatever they could not get and carry off after several attempts, is styled *Spoils* and *Booty*, and those from whom they tried to get it, are called *monopolizers*.

A. B.

OBITUARY.

REV. PITT CLARKE.

Died in Norton, 12th inst., Rev. Pitt Clarke, minister of the First Congregational Church and Society in that place, aged 72.

Mr Clarke was graduated at Harvard College in 1790. His desire for a public education was so strong that he encountered the discouragements of narrow means at an age beyond that at which young men are often willing to spend eight or nine years in preparing for College, pursuing there the academical course, and fitting themselves for a professional calling. He was a native of Medfield, and prepared for College, at that place, under the tuition of Hannah Adams. He was ordained as Pastor of the Congregational Church and Society in Norton, in 1793. Since that period he has, besides his faithful labors as a minister of the gospel, fitted many young men for College, and had the charge and instruction of a number of students of the University who have at different times been suspended for a season from that institution and directed to pursue their studies under his care.

Mr Clarke was remarkable for his habits of industry and order. He was uniformly an early riser, and thus accomplished much which many others leave undone, or but poorly performed. He was greatly respected for his sound judgment and wise counsel in all affairs of importance, and particularly in such as related to ecclesiastical affairs, and to the interests of literature, morals and religion.

His whole character as a minister was not only entirely without reproach, but in all respects most exemplary. His preaching was always serious, impressive and evangelical. It is worthy of remark, that though there were, from the beginning of his ministry, some of his parishioners who did not fully approve his doctrinal views; yet, by the seriousness and earnestness of his ministrations, together with his attentive, affectionate and truly Christian deportment as a minister, he commanded their esteem and confidence, and preserved uniform harmony among his people till near the close of his ministry; when, the spirit of division so generally prevalent through the country seizing on some unfortunate local occurrences, (but in no respect touching his character as a man or a minister) caused a schism in his parish, such as had before taken place in almost all the parishes of the Commonwealth. The large body of his people, however, remained with him, and rallied the more earnestly around him. By witnessing the meek and truly Christian temper with which he endured the trial, and his untiring activity and zeal in the discharge of all his duties, they felt the obligation to give renewed tokens of their attachment and confidence. Among these, one of great importance, and which was in a high degree gratifying to him, was the preparations that were in forwardness at the time of his decease, for the erection of a new and more commodious place of worship.

Mr Clarke's last illness, which was a lung fever, was of short duration. But one Sunday intervened between his last public ministrations and the day of his burial. He retained his faculties to the last, and was fully aware of his approaching end. Though he had much to attach him to life, he was still resigned, calm and happy in the view of his approaching death. The principles of the religion he preached and so fully exemplified in his life, sustained him and filled him with joyful hope in the hour of death.

[From the Boston Recorder.]

DEATH OF THE REV. DR WISNER.

It is our painful duty to announce the death of the Rev. Benjamin B. Wisner, D. D. one of the Secretaries of the American Board of Commissioners for Foreign Missions. He died on Monday, the 9th inst. at the age of 40. His disease, which was scarlet fever, was short, having commenced on the previous Wednesday. The nature of the disease was not indicated, nor was it alarming, until Friday. From that time, though attended by able physicians, he sunk uniformly and rapidly towards the grave, and, during the latter part of his sickness, had not the use of his reason. From the time that the danger of his situation became known, prayer was offered up without ceasing for his recovery, but the Hearer of prayer saw fit, in this case, no doubt for wise and gracious reasons, to withhold an answer; and this distinguished servant of Christ was removed from his post of usefulness on earth.

Dr Wisner was born in Goshen, N. Y., Sept. 29, 1794, and graduated at Union College in 1813; spent some time in the study of law, and also as a tutor in his alma mater; pursued his theological studies in the Seminary at Princeton; was settled as pastor of the Old South church in this city, in 1821; and was elected one of three Secretaries of the American Board of Foreign Missions in the autumn of 1832. In the division of duties among the Secretaries, the intercourse with the churches of this country, in other words, the home correspondence, devolved on him; and no man was better fitted for this laborious and responsible service.

His health, for the last two years, was generally good, though by no means so perfect as it was five years ago; and it is possible that his vital powers were over-wrought during his late journey into the valley of the west. He had a short attack of fever while in Ohio. He preached repeatedly in the churches of Boston and the vicinity, on the subject of missions, during the month of January.

The loss of Dr Wisner is deeply felt, not only by his colleagues, but by the whole Christian community, with which he was connected. We have observed, that when Christian brethren meet, they mention it, but their words are few and solemn. They meditate almost in silence; and it is not in our power to do otherwise.

It is remarkable, that three Secretaries of the Board have died within less than four years. We are also informed that no less than ten laborers, male and female, under the care of the Board in foreign fields, have ceased from their labors in the space of little more than a year. All this is monitory to the churches, and calls for humiliation and prayer.

[From the Raleigh Register of February 3d.]

DEATH OF REV. DR CALDWELL.

A great and good man fallen!—The painful duty devolves upon us of announcing the decease of the Rev. Dr Caldwell, President of the University of N. Carolina. He expired at his residence at Chapel Hill, on Friday night last, after a brief illness of three or four days, preceded by a general indisposition of longer duration.

His name is too intimately interwoven with the history of our State, to make it necessary for us, were we qualified for the task, to accompany this annunciation with any reference to his public life or services. His individual merits are too universally appreciated, to need to be blazoned by the pen of eulogy.

We hope, however, that some one of his cotemporaries will prepare for the Press, a memoir of his life, in which will be pourtrayed, in their proper colours, his high literary attainments—his untiring devotion to the best interests of the rising generation—his ardent patriotism—his unassuming deportment in all the relations of life—his expanded charity, and his fervent zeal in the cause of universal benevolence. Truly was he the Patriarch of learning and science in N. Carolina. For nearly forty years, has he stood by our University, through good and through evil report, with a disinterestedness worthy of all commendation, and an ardor of devotion, not to be chilled by the tempting offer of higher salaries and loftier stations elsewhere.

REV. REUBEN NASON.

This gentleman, for many years Principal of Gorham Academy, who removed, last autumn to Clarkson N. Y. and commenced a new Classical School of a high order and with flattering prospects,—died suddenly of apoplexy, on the 25th of January. Mr N. was thoroughly versed in the classics, and a ripe scholar in various departments of learning, besides possessing a large share of that indispensable quality, "common sense." He has left behind him hundreds of pupils, who will be sensibly affected by the intelligence of his death. We should be thankful for a notice of his characteristics, from some one of these, or other friend, more worthy of his memory, and which their more intimate acquaintance with him, would enable them to make.—*Christian Mirror.*

CONGRESS.

In the Senate on Monday 9th inst. Mr Calhoun, from the Select Committee on Executive Patronage, presented a report, proposing three measures—one repealing the four years' law, as it is termed, by which the appointment of officers is brought every four years into the hands of the Executive, adding a section, making it the duty of the President to report to Congress the reasons for removal from office. One for regulating the public deposites; and the other an amendment of the Constitution, providing for the temporary disposition of the surplus revenue, accruing in the next seven years.

In the House of Representatives, Mr McKinley offered a resolution, setting apart Thursday next for the election of a printer to the House.

A bill, establishing the government of the Territory of Ouisconsin, was considered until the hour of adjournment.

In the Senate on Tuesday, the bill to change the organization of the Post Office Department, and the Navy Appropriation bill, were read a third time and passed.

In the House of Representatives, the bill regulating the deposites of public money in the local banks, was considered, but not disposed of.

In the Senate on Wednesday, memorials from Ohio, Pennsylvania and Maine, praying for the abolition of slavery in the District of Columbia, were presented and committed.

The bill for the continuation and repair of the Cumberland road in Ohio, Indiana, and Missouri, was taken up, and was ordered to be engrossed for a third reading.

The Senate then proceeded to the consideration of Executive business until the hour of adjournment.

In the House of Representatives, the consideration of the bill regulating the public deposites in the Bank of the United States, was resumed, but the final question was not taken.

In the Senate on Thursday, the Cumberland road bill was read a third time and passed.

The consideration of the bill to regulate the number and compensation of the officers of the customs was resumed, and it was ordered to be engrossed for a third reading.

In the House of Representatives, the bill relating to the state deposite banks was taken up.

The Senate, on Friday, after disposing of the morning business, proceeded to consider the report presented by Mr Calhoun, on the subject of Executive patronage. Mr C. addressed the Senate at length in support of it, and was followed by Mr Benton in opposition. Messrs Southard and Calhoun replied to the latter. Mr Benton was called to order for saying that a portion of Mr Calhoun's report was "a bold attack upon the truth."

In the House of Representatives, the Committee on the Post Office Department made a report, which concludes with a condensed statement of the result of their investigations. They declare in substance that the finances of the department have been managed without frugality, system, intelligence, or adequate public utility; that the mail contracts are now, and have been at all times which have fallen under their observation, most loosely constructed; that the mode of preparing advertisements for mail contracts has practically inverted the ends of the law which enjoined it, and has rendered the system of lettings, on the more important routes, little more than an empty form or a bitter mockery; and that the practice of granting extra allowances has run into wild excesses; some illegitimate, and therefore without apology, and others legitimate, but very questionable as to their expediency.

Mr E. Whittlesey presented a report in behalf of the minority of the Committee.

MASSACHUSETTS LEGISLATURE.

In the House of Representatives, Thursday, Feb. 12, the time was principally occupied in discussions respecting the Woburn election.

In the Senate on Friday, 13th, the Committee on Education reported a bill to incorporate the proprietors of the Belmont Institute. Resolves were also reported in favor of the Geological Surveyor; and the bill and resolves were ordered to a second reading on Saturday.

In the House of Representatives, several petitions were presented on the subject of the Licence Laws.

Samuel Chandler was elected Major General of the 3d Division of the Militia, on the part of the House.

The report on the Woburn election was considered, and that part accepted which alleges that the election is void.

In the Senate on Saturday, a bill passed to be engrossed to incorporate the Belmont Institution, a female seminary to be located at South Boston.

Several petitions were presented and referred, and [illegible] of little public importance finished.

In the House of Representatives, sundry petitions were presented and referred.

The bill concerning limited partnerships was considered, amended and passed to a third reading.

In the Senate, on Monday, no business of public importance was transacted.

In the House of Representatives, the Committee on the subject of an early adjournment were ordered to report thereon within three days.

Ordered, That the Committee on the Judiciary inquire into the expediency of establishing a salary for Registers of Probate.

In the Senate on Tuesday, Mr H. Shaw, from the joint select Committee on an order of the 9th inst. on the expediency of an early adjournment of the Legislature, submitted a report, which was laid on the table. The report proposes an adjournment from the 10th of March to the 10th of June next.

A memorial of the directors of Charles River Bridge, for an adjustment of the difficulties between said Corporation and the Warren Bridge Corporation, was presented, and referred to the Committee on the Warren Bridge. Sent down for concurrence.

Friday next, at 11 o'clock, was assigned for the choice of Senator in Congress, on the part of the Senate.

Samuel Chandler was chosen Major General of the Third Division of Militia, in concurrence with the House.

In the House of Representatives—the Speaker being detained by indisposition from attending in the House, the members were called to order by Mr Whitney of Deerfield, one of the Monitors, and the Clerk of the House, in compliance with the rules and orders thereof, took the chair.

Petitions presented:—Of Barker Burnell and 116 others, of Nantucket, praying for the abolition of capital punishment; and of P. Bowen and others, of Rehoboth, that County Commissioners may be chosen by the people.

The House proceeeded, according to assignment, to the election, on its part, of a Senator in Congress, for six years from the 4th of March next; and on the votes being taken, it appeared that John Davis was elected.

Mr Lincoln, of Worcester, from the Committee on Pauperism and Foreign Emigration, reported a bill concerning Paupers, which was passed to a second reading.

The resolve from the Senate, in favor of Harvard University, passed to a second reading.

On Wednesday, the Senate concurred with the House in referring the Memorial of the Directors of Charles River Bridge to the Committee on Warren Bridge.

The report concerning an adjournment and extra session was taken up and again laid on the table.

In the House of Representatives, John Keyes was elected Speaker pro tem. in consequence of the continued illness of the Speaker.

INTELLIGENCE.

FOREIGN.

By ship Havre, at New York, from Havre, we have advices thence to Jan. 12th, and from Paris to the 11th. Our last former French dates were to the 7th, and Liverpool to the 11th. We have therefore nothing later from England.

The President's Message arrived in Havre Jan. 6, and reached Paris the 7th. The Havre has brought Despatches from Mr Livingston, which were immediately forwarded to Washington.

PARIS, Jan. 9, 1835.

AMERICAN PRESIDENT'S MESSAGE.

This document which will be found in our columns of this day, reached us yesterday, having arrived by the Sully, on Wednesday, at Havre. The anxious interest with which this state paper has been for some days expected, will be found to have been fully justified by its unusual importance, more particularly by that portion of the address which relates to the refusal of the Indemnity by France, upon which Gen. Jackson speaks in a tone and language not to be misunderstood.—*Galignani.*

[From a Paris paper, Le Temps.]

A proclamation of unexpected violence has reached us from across the Atlantic. It is the chief of a pretended liberal republic, who addresses it to France, liberal and just.

It is to be regretted that General Jackson has prejudged, in a tone prematurely hostile, the conclusion of a question which he knows must be submitted by us to a new legislature.

Setting aside the rights of the United States, and the delays of which they pretend they have a right to complain, there is, in this affair of the 25 millions to which they lay claim, a question of constitutional law, which ought to have been better understood and appreciated by the Chief of a State, governed by the most rigorous constitutional principles.

[From the Journal des Debats.]

We are far from taking as the expression of public opinion, the threatening tone which runs throughout every part of the message that concerns the relations of the United States with France. Of the three powers in the State, only one has spoken—it is that whose private life, whose recollections, whose habits of military command, and perhaps embarrasments of domestic policy, would most likely carry beyond the limits of wisdom and reason. In the silence of the two others, we are even authorized, thus far, not to consider serious, those menaces which cannot in any event be realized without the sanction of all the constitutional powers.

England.—English papers have been received of the 11th of January.

The elections in England were in active progress. Four ultra reformers were chosen in the city of London, by a majority of 2000.

No certain opinion can be formed as yet either of the main, or of particular results, where the elections have not been already decided. Both parties were never excited to a higher degree, and both never seemed more confident of success.

Spain.—The intelligence from Spain continues favorable from Madrid and the seat of War. The story of Alva's demand of assistance from the government here, seems merely a revival of the former rumors on the same subject.

Greece.—Advices, dated Nauplia, Nov. 16th, represent Greece as perfectly tranquil. The Regency, which appears to act with wisdom and energy, kept in check the discontented, who, it moreover appears, were not countenanced by the majority of the population.

The Dey of Algiers, who had for some time lived in retirement at Alexandria, died suddenly in that city on the 30th October last.

NOTICE.

MR EDITOR—I wish to give notice that the Library of Rev. Bernard Whitman late of Waltham, is now for sale at the Bookstore of James Munroe & Co. 134 Washington street—also that a part of the Library of Rev. Dr Parker late of Portsmouth N. H., is on sale at the same place—and to express the hope that the friends of the families of these servants of Christ and all interested will call and examine.

MARRIAGES.

In this city, on Monday evening, by Rev. Mr Ripley, Mr Charles F. Mayo to Miss Deborah H. Jackson.

By Rev. Mr Robbins, Joseph Cullen Ayer, of Newfield, Me. to Rachel Ellis, of this city.

By Rev. Mr Barrett, Mr John Brown to Miss Isabella Brown.

In Watertown, Mr Jacob B. Witherell, of Newton Upper Falls, to Miss Abigail B. youngest daughter of the late Mr James Clapp, of Dorchester.

In Marblehead, Mr David Stevenson to Miss Anna J. Sweetland; Mr Joseph Beeson to Miss Rebecca W. Homan.

In New Ipswich on the 4th by Rev. Mr Jones of Wilton, Rev. Reuben Bates to Miss Sarah Elizabeth Prichard.

In Walpole, by Rev. Mr Storer, Mr Jason Boyden to Miss Caroline M. Fuller.

In Halifax, N. S. 3d inst. Hon. Judge Hill to Ann, second daughter of the late James Sawyer, of Gloucester, Mass.

In New York, 8th inst. by Rev. Mr Leavitt, Mr Sam'l K. Head, formerly of this city, to Miss Mary T. Bacon, of Boston.

DEATHS.

In this city, on Monday, Mrs Almira, wife of Mr Joseph Mayo, aged 27.

In Charlestown, on Wednesday, Wm. Gordon, Esq. Counsellor at Law, and a member of the Legislature, 52. Funeral from his late residence, Middlesex House, Saturday afternoon, at 3 o'clock.

In Medford, Mrs Sally, wife of Wm. Furness, Esq. and eldest daughter of the late John Jenks, Esq. of Salem, 51.

In Hingham, Mrs Olive, relict of Capt. Barnabas Lincoln, 82.

In Scituate, Mr John E. Otis, 24; Mr James Turner, 57.

In Beverly, on Saturday last, Hon. NATHAN DANE, the distinguished Jurist and Civilian, and one of the fathers of the American Constitution, aged 82; Mr David Roberts, aged about 60; Miss Joanna Lovett aged 52.

In North Salem, Mrs Sarah, wife of Mr Jos. Wheeler 75.

In Amesbury, Mr Wm. Huntington, a revolutionary soldier, 81.

In Norton, 13th inst. Rev. Pitt Clark, pastor of the 1st Congregational Church in that town, 73.

In Providence, Capt. Othniel Tripp, 97, the oldest man in the city.

CHANNING ON WAR.

A SERMON ON WAR, delivered January 25th, 1835 by William E. Channing, published by request, and for sale at the Boston Bookstore, JAMES MUNROE & Co. No. 134 Washington st. feb 21

DABNEY'S ANNOTATIONS.

JUST received Dabney's Annotations on the New Testament, different bindings at reduced prices by JAMES MUNROE & Co. Boston Bookstore No. 134 Washington st. Feb 21

THE Foreign Quarterly Review for December. This day published by E. R. BROADERS.

CONTENTS.

Frederic the Great—Madame Dudveant's Novels—Italy and Europe—Life and Labors of Cuvier—New Arabian Tales—The Countries, Nations and Languages of the Oceanic Region—Van Artevelde, The Brewer of Ghent, and his son Philip—The Prussian Government and Administration — Bronikowski's Novels—Litta's celebrated Italian Families—Historical and Political Memoirs—Zieman's old German Rudiments—Depping's State of the Jews in the Middle Ages—Miscellaneous Literary Notices, No 27, from Denmark, France, Germany, Italy, Russia; and Oriental Literature—List of the Principal new works published on the Continent, from August to November 1834 inclusive.

LIBERAL PREACHER FOR FEBRUARY.

JUST published, at 134 Washington St. The Liberal Preacher for February, 1835, containing a Sermon by Rev. John Pierce, D. D. of Brookline, Mass: Duties growing out of the Maternal Relation. feb 7

PALFREY'S SERMONS, *at a reduced price*, for sale by JAMES MUNROE & CO., 134 Washington street. jan 24

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

MACKNIGHT AND CAMPBELL.

For Sale at this office, 1 Set Macknight on the Epistles 6 Volumes. 1 Do. Campbell on 4 Gospels. 4 Volumes.

TRACTS OF THE A. U. A.

JUST Published by Charles Bowen 141 Washington street.

"Outlines of Scripture Testimony against the doctrine of the Trinity. By H. Ware jr. 2d edition.

No. 91.—Hints on Religious Feelings. By Jason Whitman. feb 14.

JAMES MUNROE & CO., 134 Washington street, Boston, and Booksellers to the University, Cambridge, are publishers of the following valuable Religious and Theological Books.

Bishop Butler's Works, 2 vols 12mo
Bowring's Matins and Vespers, 18mo
Childhood of Jesus, 18mo
Cummings's New Testament, 12mo
——— Questions on the Gospels, 12mo
Dodsley's Economy of Human Life, 18mo
Grotius de Veritate Christianæ Religionis, 12mo
Harris's Textuary, 8vo
Hildreth's Lives of the Apostles, 18mo
Jenks's Reply to Beecher, 18mo
Locke's Paraphrase and Notes on the Epistles, 8vo.
Norton's statement of Reasons, 12mo
Noyes's Job, 8vo
Paley's Complete Works, 6 vols 8vo
——— Natural Theology, with Paxton's Illustrations, 8vo
Robert Robinson's sermons, 12mo
Selections from the Scriptures, 12mo
Sunday Library, edited by H. Ware jr
Vol. 1, Ware's Life of the Savior
Vol. 2, Farrar's Life of Howard
Vol. 3, Bulfinch's Holy Land
Vol. 4, *In preparation for the press*
Tucker's Light of Nature, 4 vols 8vo
Ware on the Formation of the Christian Character
Ware's Discourses on the Offices of Christ, 12mo
Ware's selections from Priestley, 12mo
Watson's Apology, 18mo
Watts's Catechism, 18mo
Whitman's Letters to Universalists, 12mo
——— Letters to Unbelievers—*In press*
Worcester on the Atonement, 12mo
——— Last Thoughts, 12mo
——— Friendly Review, 12mo
Channing's Reviews, Miscellanies &c. 8vo
Dabney's Annotations, 12mo
Hartley's Prayers, 18mo

Orders for any of the above, either by the single copy or in quantities, promptly executed. A fair allowance to Sunday schools and Parish Libraries. f7

AMERICAN PUBLICATIONS IN ENGLAND.

THE advertiser having established a general Depository for the sale of American as well as English Unitarian Publications, embraces the present medium to introduce himself and his establishment to the immediate notice of American Authors and Publishers.

The success attendant on his efforts to promote the circulation of the Tracts of the American Unitarian Association and other American works in England, during the last five years, and his being the *only* individual there who has ventured to import them in any quantity, he flatters himself that these facts afford ample grounds for confidence and support.

The Advertiser desires to receive specimens of every publication by Unitarian authors as soon as possible, after its issue from the press in America, the value of which he will forward with promptitude, by exchange for English Publications, or otherwise, as may be most desirable to the parties confiding to his trust and exertions, their productions.

Parcels containing specimens may be left at the office of the Christian Register (134 Washington St.) or forwarded directly to him in England, addressed to John Mardon, Importer of American Literature, No. 19 St Martin's Le Grand, London.

Jan. 1835.

FOREIGN UNITARIAN BOOKS.

JAMES MUNROE & CO. have received from the British and Foreign Unitarian Association the following invoice of valuable English works.

Unitarianism the doctrine of the Gospel, by Lant Carpenter, 3d edition.
Farmer's Dissertation on Miracles, 3d edition.
Farmer's Essay on the Demoniacs of the New Testament, 3d edition.
Priestley's Memoirs, with Observations on his Writings, by T. Cooper and W. Christie; and four Posthumous Discourses, 2 vols.
Milton's Last thoughts on the Trinity.
Bible Stories, Par 2d, containing Stories from the N. Testament, by S. Wood.
Price's Four Dissertations, 5th edition.
Belsham's Translation and Exposition of Paul's Epistles, with Notes, 4 vols.
Belsham's Memoirs of Lindsey, 2d edition.
Traite ou l'on Expose ce que l'Ecriture nous apprend de la Divinite de Jesus Christ, par P. F. Le Courayer.
Cellerier's Discourse on the Authenticity and Divine Origin of the Old Testament, with Notes and Illustrations; translated from the French by J. R. Wreford.
Tagart on the claims of Unitarian Christianity to the Respectful consideration of the Reflecting Public.
Barker's Church-Establishment Anti-Christian, &c.
Harris's Harmony of Nature, Providence, and Christianity.
Review of Smith's Scripture Testimony to the Messiah.
Orthodoxy and Unbelief, by Ed. Higginson.
Joyce's Analysis of Paley's View of the Evidences of Christianity, 7th edition.
The Word made Flesh: A Sermon before the British and Foreign Unitarian Association, by W. Hincks.
Ashworth's Account of the Rise and Progress of the Unitarian Doctrine in the Societies at Rochdale, 2d edition.
Brief Dissertation on the Ministration of the Divine Word by Public Preaching, by Rob. Robinson.
Priestley's Unitarianism Explained and Defended.
Priestley's Outline of the Evidences of Revealed Religion.
Lardner's Letter on the Logos.
Yates on the Unity of God.
Whyte's Sermons on Doctrinal and Practical Subjects, 2d edition. feb. 7

BIBLE—COIT'S ARRANGEMENT.

JUST received at the Boston Bookstore, by James Munroe & Co No. 134 Washington street, The Holy Bible, containing the Old and New Testament: translated out of the Original Tongues, and with the former Translations diligently compared and revised, by the command of King James I. Arranged in Paragraphs and Parallelisms, with Philosophical and explanatory Annotations, by T. W. Coit, D. D. Rector of Christ Church, Cambridge. jan 17

UNITARIAN ADVOCATE.

THIS Work in 10 vols. 12mo contains a valuable collection of well written articles in explanation and defence of the views of Christianity as entertained by Unitarians. It will be sold at 134 Washington St. neatly half-bound in morocco, at $7,50. Aug. 30.

NO. 104 LONDON QUARTERLY REVIEW, for November; being No 8 of the Republication of the Foreign Reviews, this day published by E. R. BROADERS, 127 Washington street up stairs.

CONTENTS.—Art 1, Sketches of the Manners and Usages of Japan. 2, Wordsworth's Poetical Works. 3, Paroles d'un Croyant. 4, Burne's Travels into Bokhara, 5. Cookery—(on the Ultimate Compositions of Alimentary Substances,) by W. Prout, M. D. 6, Life of Hannah More. 7, Memoires Du Pere L'Enfant. 8, Life of Napier of Merchiston. 9, Cambridge Controversy. 10, Dacre a novel. 11, Beke's Origines Biblicæ. 12, Personal History of Louis Phillippe. feb. 7.

THE JUVENILE MISCELLANY FOR FEBRUARY.

CONTENTS—Burman Pagodas; The

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

THE ONLY SON'S LAST HOURS.

Affection's gentle hand the portal swung—
The tone of welcome and the tearful eye,
The care-worn, anxious look, the curtained light,
The slow and easy tread, the deep-heaved sigh,
The solemn silence which the busy clock
Unheeding broke—all told of sickness there.

An only son was sleeping on the couch.
I saw the hectic, harbinger of death;
The wasting cough and weary breathing heard
'Mid unconnected words and wandering thoughts
And troubled dreams.

Anon the storm cleared up;
The troubled soul shone through the flitting clouds
Like golden sunlight through autumnal showers,
And spread a pensive pleasure o'er the scene.

He spoke of death, and called me to his side
To talk about the mansions in the skies.
We holy converse held at intervals
Till deepest night,—till angel hosts had hung
Their starry lights o'er all the universe—
His mental vision calmly fixed on heaven.

But when from heaven to earth his vision glanced,
He said, "'T is hard to bring my mind to die;
To leave my father, mother, sister, now;
To leave the world so young; but yet God's will
Be done;—I pray an easy death."

And as
He talked, I heard no faltering in his voice,
No tear stood trembling in his eye, save once
Methought he raised his finger, dashed away
One, then talked on as calm as he was wont.

He called his parents to his side, conversed
Awhile with them, some little gifts arranged,
With slender fingers for his friends, bequeathed
His mother's gift, the Bible, to his sick
And only sister, lifted his weak arms
Around his bending father's neck, and said,
"O father, you 've been good to me, 't is hard
To leave you; but you know that I must go
Where spirits dwell;—we soon shall meet again."

Death's winged messenger drew near. Around
His bed stood father, mother, sister, friend,
With aching hearts beholding every breath
That struggled forth amid convulsions, till
His spirit cried "O mother,"—and was gone.

Abiding as he asked, I closed his eyes
And saw him robed in white. Around the bier
A crowd of friends assembled, knelt in prayer,
And parents, sister, lingering took their leave;—
When lo! two little children whom he loved,
And who had often run to meet him, came
And asked once more to see him, thinking still
Perhaps that he would smile on them as he
Was wont. Companions then the body bore
And placed it in the bosom of the earth
Beside three sleeping brothers, tenants there;—
Meanwhile an angel took the spirit home.

Ye winds that curl the billows of the sea,
Say if his spirit passed you on your way?
Ye lightnings, earthquakes, tempests, storms, have ye
A spirit, guided by an angel, seen
While ye were sporting with the elements?
O tell me, sun and stars that stand upon
The distant sky like sentinels, if aught
Reveals his home among the blessed?
Thou sainted spirit, where art thou? Dost thou
In distant regions roam, or hovering round
Us still, unseen, in all our pleasures join?

Faith speaks—"I know that my Redeemer lives;
Pure spirits dwell around Jehovah's throne;
The righteous soon shall meet each other there
In mansions Jesus has preserved for them
That love him, where the weary are at rest.

S. Y.

BIOGRAPHICAL.

[From the Foreign Qurterly Review.]

CUVIER.

No private death within our recollection occasioned a more deep, general, and permanent concern than that of this eminent person. For a time after it occurred, a feeling was left in men's minds as if the very course of natural science must be arrested by it; and vain as such a feeling must be—for the course of science can never wholly depend upon any individual, however wonderfully endowed—it not unnaturally arose out of the impression which so capacious an intellect as that of Cuvier made on the age in which its manifestation was permitted.

We shall only mention such particulars of Cuvier's life as cannot be separated from a view of intellectual progress. He was a native of Montbeliard, then the chief town of a principality belonging to the dukes of Wurtemburg. His parents were not in easy circumstances, his father being a half-pay officer, who, after forty years' service, was unable to afford to his son more than the common advantages of provincial school education. At fifty years of age he had married a young and accomplished woman, who became the mother of George Cuvier, and by whom his early years were guarded with affectionate and judicious care. Her more than parental solicitude for his mental improvement justifies us in adding the instance of Cuvier to the many examples of distinguished men who, perhaps, owed a considerable share of their greatness to the attainments and character of a mother of superior understanding. History presents us with numerous instances of this nature, and they seem the more curious when contrasted with an equally well established fact, that the children of very eminent men have seldom been distinguished for ability, and have frequently proved either feeble in mind, or of precocious talents and a fragile and unenduring frame. In many families rendered illustrious by one great name, the father and grandfather of the distinguished member of the family were men of good understanding, without being brilliant; but after the great man, the line has immediately and sensibly declined.—The physiological hypothesis may be, that the offspring of men devoted to the pursuit of fame in arduous paths, are necessarily of imperfect organization; or that there is some law, which permitting an ascending scale of intellect to render families eminent in a generation, checks their vain aspirations after perpetuity of influence, by withdrawing the gift when it has reached a certain elevation, leaving the proud edifice of their fame, which once they had flattered themselves would reach the heavens, a mere unfinished monument. However this may be, Cuvier's mother was worthy to bear such a son. She watched over his infirm infancy with the tenderest care, and saw and directed the development of his wonderful faculties. "The joys of parents," says Bacon, "are secret" and great, although it may have been unexpressed and inexpressible, must have been the joy of such a mother watching such a son. He was singularly diligent and thoughtful, when no more than ten years old was not only a delighted reader of Buffon, but faithfully copied all the plates, and colored them according to the descriptions which he read. Accustomed as we are to speak of Cuvier as the great interpreter of the animated parts of nature, it is a pleasure to read that his affection for this admirable parent was cherished by him to the latest period of his life, and that nothing gave the great philosopher and harrassed minister more delight than when some friendly hand had placed in his apartment the flowers which his mother had taught him in his youthful days to love.

As a poor tutor in a retired part of Normandy, at the age of twenty-one, he laid the foundations of that fame which was to fill the ear of the world. The residence of the family, of which he had the charge of the only son, was not distant from the sea, and the study of marine animals became a part of his occupation. Even then he was enabled to make the fossil remains found in the neighborhood, no longer mere objects of wonder, eloquently instructive, revealing something of the ancient history of the mysterious earth. He compared the living species of sea-animals with those found in digging the earth; and the dissection of a species of cuttle-fish led him to study the anatomy of molluscous animals. Whilst making diligent record of knowledge for his own use, he was actually rectifying the mistakes or oversights of naturalists of the highest name, and reducing the classification of the lower forms of animals, heretofore in confusion, to lucid order.

We can only pretend to trace the leading events which favored the development of M. Cuvier's talents, and would refrain, with whatever difficulty, from encroaching on the task of his biographer, to whose pages we must refer the reader for innumerable particulars highly deserving of perusal and reflection. Among the relaxations of his situation, M. Cuvier, thus devoting some years to tranquil study, whilst all France was agitated with intestine commotions, gave some of his attention to a society established at that period at Fecamp, not for political discussions, but for the encouragement of agriculture.

About the same time, at the end of 1794, the venerable author of the articles on Agriculture in the *Encyclopedie Methodique*, desirous to escape the tyranny which persecuted him, took upon himself the duties of physician-in-chief of the hospital at Fecamp, according to M. Pariset, but by Mrs. Lee's account, those of a regimental surgeon, to avoid the discovery of his obnoxious title of Abbe. Hearing that a society was formed in the place for the promotion of his favorite science, he attended one of its meetings, and took a part in the discussions. Cuvier recognized the opinions and expressions which he had read in the *Encyclopedie*, and at the termination of the sitting, advancing to the new speaker, took his hand and saluted him as M. l'Abbe Tessier. The alarm of M. Tessier was considerable, but uncalled for, for in Cuvier he had found a generous admirer and a friend. Becoming acquainted with the various acquirements of his new acquaintance, and with his performances, M. Tessier wrote concerning him to the celebrated Jussieu in the warmest terms of admiration. At the sight of this young man," he said, "I experienced the delight of the philosopher who was thrown on an unknown shore, and saw traced there the figures of geometry. M. Cuvier is as a violet which was concealed among common herbs. He knows much; he draws figures for your work. I have begged him to give botanical lectures this summer; he has agreed to do so, and I congratulate the students of your hospital that he consents, for he demonstrates with much method and clearness. I doubt your finding a more able person for comparative anatomy. It is a pearl worthy of being gathered by you. I contributed to draw M. Delambre from his retreat; help me to draw M. Cuvier from his; he is made for science and the world."

These were warm and kind expressions, very honorable to M. Tessier's feelings, not less so to his discrimination, and amply justified by the event. The immediate results were the transmission of some of M. Cuvier's papers to Paris, and his adoption, as a corresponding member, into the Society of Natural History of that city. Thus, observes M. Pariset, before visiting the capital, Cuvier belonged to it by the ties of knowledge and of friendship.

In a few months afterwards, being then twenty-six years of age, Cuvier removed to Paris, and soon became the colleague of M. Mertrud in the newly created chair of comparative anatomy at the Jardin des Plantes, which locality was from that time his home, and the spot in which he advanced to immortal celebrity. It was in the few months' interval which passed between his arrival at Paris and the obtaining of this appointment that he read several papers to the Philomathic and Natural History Societies on the anatomy of the mollusca, of insects, and of zoophites, papers which caused him at once to be ranked with the most distinguished naturalists, and led to his obtaining the appointments to which he subsequently did so much honor. These papers were the commencement of a long and brilliant career, created solely by his genius and industry.

M. Cuvier's contributions to natural history in this early period of his Parisian life, remarkable as they were as proofs of industry, were so much more so as indications of profound sagacity, that the most accredited systems tottered to their base. Even that of Linnæus was found to be incorrect in its first classes, and utterly erroneous in that of insects and worms, when tried by the test of the natural method, already applied by Jussieu to the science of botany.

MISCELLANEOUS.

[From Addison's Remarks on several parts of Italy.]

ST ANTHONY'S DISCOURSE TO THE FISH.

They sell at Padua the Life of St Anthony, that is read with great devotion; the most remarkable part of it is his Discourse to an Assembly of Fish. As the audience and sermon are both very extraordinary, I will set down the whole passage at length.

"When the Heretics would not regard his preaching he betook himself to the sea shore, where the River Marecchia disembogues itself into the Adriatic. He here called the fish together in the name of God, that they might hear his Holy Word. The fish came swimming towards him in such vast sholes, both from the sea and from the river, that the surface of the water was quite covered with their multitudes. They quickly ranged themselves, according to their several species, into a very beautiful congregation, and, like so many rational creatures, presented themselves before him to hear the Word of God. St Anthony was so struck with the miraculous obedience and submission of these poor animals, that he found a secret sweetness distilling upon his soul, and at last addressed himself to them in the following words.

"'Although the infinite power and providence of God (my dearly beloved fish) discovers itself in all the works of his creation, as in the heavens, in the sun, in the moon, and in the stars, in this lower world in man, and in other perfect creatures; nevertheless the goodness of the divine majesty shines out in you more eminently, and appears after a more particular manner, than in any other created beings. For notwithstanding you are comprehended under the name of reptiles, partaking of a middle nature between stones and beasts, and imprisoned in the deep abyss of waters; notwithstanding you are tost among billows, thrown up and down by Tempests, deaf to hearing, dumb to speech, and terrible to behold: Notwithstanding, I say, these natural disadvantages, the divine greatness shows itself in you after a very wonderful manner. In you are seen the mighty mysteries of an infinite goodness. The Holy Scripture has always made use of you, as the types and shadows of some profound sacrament.

"'Do you think that, without a mystery, the first present that God Almighty made to man was of you, O ye fishes? Do you think that, without a mystery, among all creatures and animals that were appointed for sacrifices you only were excepted, O ye fishes? Do you think there was nothing meant by our Savior Christ that next to the Paschal Lamb he took so much pleasure in the food of you, O ye fishes? Do you think it was by mere chance, that when the Redeemer of the world was to pay a tribute to Cæsar, he thought fit to find it in the mouth of a fish? These are all of them so many mysteries and sacraments, that oblige you in a more particular manner to the praises of your Creator.

"'It is from God, my beloved fish, that you have received being, life, motion and sense. It is he that has given you, in compliance with your natural inclinations, the whole world of waters for your habitation. It is he that has furnished it with lodgings, chambers, caverns, grottoes, and such magnificent retirements as are not to be met with in the seats of kings, or in the palaces of princes: you have the water for your dwelling, a clear transparent element, brighter than crystal; you can see from its deepest bottom every thing that passes on its surface; you have the eyes of a Linx, or of an Argos; you are guided by a secret and unerring principle, delighting in every thing that may be beneficial to you, and avoiding every thing that may be hurtful; you are carried on by a hidden instinct to preserve yourselves, and to propagate your species; you obey, in all your actions, works and motions, the dictates and suggestions of nature, without the least repugnancy or contradiction.

"'The colds of winter, and the heats of summer, are equally incapable of molesting you. A serene or a clouded sky are indifferent to you. Let the earth abound in fruits, or be cursed with scarcity, it has no influence on your welfare. You live secure in rains and thunders, lightnings and earthquakes; you have no concern in the blossoms of spring, or in the glowings of summer, in the fruits of autumn, or in the frosts of winter. You are not solicitous about hours or days, months or years; the variableness of the weather, or the change of seasons.

"'In what dreadful majesty, in what wonderful power, in what amazing providence did God Almighty distinguish you among all the species of creatures that perished in the universal Deluge! You only were insensible of the mischief that had lain waste the whole world.

"'All this, as I have already told you, ought to inspire you with gratitude and praise towards the divine majesty, that has done so great things for you, that has granted you such particular graces and privileges, and heaped upon you so many distinguishing favors. And since for all this you can't employ your tongues in the praises of your Benefactor, and are not provided with words to express your gratitude; make at least some sign of reverence; bow yourselves at his name; give some show of gratitude, according to the best of your capacities; express your thanks in the most becoming manner that you are able, and be not unmindful of all the benefits he has bestowed upon you.'

"He had no sooner done speaking, but behold a miracle! The fish, as though they had been endued with reason, bowed down their heads with all the marks of a profound humility and devotion, moving their bodies up and down with a kind of fondness, as approving what had been spoken by the blessed Father, St Antonio. The legend adds, that after many heretics, who were present at the miracle, had been converted by it, the Saint gave his benediction to the fish, and dismissed them."

DRESDEN.

[From the German Correspondent of the Southern Religious Telegraph.]

I feel myself quite inadequate to describe to you the splendors of Dresden. The rulers of Saxony have long been distinguished as patrons of the arts, and have spared no expence to enable Dresden to vie with any other city of Europe. The first place is due to its *Gallery of Paintings*, to which Rome only can boast a superior. It has more than a thousand specimens, among which, besides other masterpieces of the art, are the celebrated Madonna, (or Virgin) by Raphael, and the Holy Night, by Correggio.

I confess I was myself more interested in the *Collection of Antiquities*, which occupy ten rooms in the Chinese palace, and consist principally of productions of ancient sculpture. These are placed round the sides and on the floor of the apartments, and you wander among the gods and heroes of antiquity, and feel transported, if not into the times of ancient mythology, at least into the interesting periods of ancient art. One of the apartments is an exact imitation of the Columbarium of Livia, discovered in the last century at Rome.

Not less interesting, and in a historical respect, to me more so, is the *Rust-Kammer*, or collection of the armor of olden times. The door opens and presents to you a line of horse, which at once gives reality to all that you have read of ancient knight-errantry. There are perhaps a hundred such figures on horseback, and what is interesting is, that they are not mere representations, but have the actual armor and equipment throughout of some of the most celebrated actors in European history. In one apartment are figures of the knights, mounted and equipped for the exercises of the tournament. The attendant gives the name of the owner of each suit, and the occasion on which he used it. Along the sides and on the walls, are finely arranged the various arms used in these exercises. In the next apartment are set up in the same way the actual equipments for war. Man and horse are completely incased in steel, which with a thousand joints admits of every necessary motion of the body and limbs. Yet it is inconceivable how either knight or steed could sustain such a load, or act to advantage so encumbered. Here are also the equipments of celebrated personages worn on days of marriage or coronation; the splendid presents made to Saxon princes by different kings and emperors; and many articles of ancient royal apparel. Here are advantageously shown all the kinds of armor and weapons used from the earliest periods of modern history to the present day; and not only the instruments of war, but of agriculture and the different arts. In another apartment are exposed the spoils of the East, taken in the crusades and the Turkish wars, and obtained by missionaries and embassies to China and Japan. You find yourself in the actual tent of a Turkish sultan, of sea figured silk, and in it oriental flags, swords, guns, ornaments, &c. of the most precious materials, and displaying in the manufacture the highest skill. The Rustkammer affords indeed a rich historical treat, and instead of a fleeting glance of two hours, deserves the study of as many months.

[From the Boston Observer.]

GOVERNOR STRONG AND "THE ASSEMBLY'S CATECHISM."

Being at Northampton a little before the death of Governor Strong I had the honor of passing an afternoon at his house.

And towards the cool of a hot summer's day, he took me into his orchard, at one extremity of which stood what was left of a very large and ancient tree. It looked, though in ruins, as if many generations might once have sat under its shadow. Yet nothing remained of it, then, but a barren, rotten trunk,

"Nor leaf, nor branch, nor life was found
Where all that pride had been."

"This tree," said the Governor, stopping before it, "was planted by my *great, great, great* grandfather as long ago as 1648. "Sir," I replied, "that is not only a long time since, but it was a memorable year. For, as your Excellency doubtless remembers, it was in 1648 that the Assembly's Catechism was put forth by the Divines oi Westminster."

"You are right," said he, with one of his archest smiles, "and I am not quite sure, which is the most rotten of the two—this old trunk or the Assembly's Catechism." Yours,

A true witness, but not of the Assembly of Divines.

EGYPTIAN MUMMIES.

A large work has recently been published in London, called the "History of the Egyptian Mummies." One would think from the title, that it might contain the whole secret of that long lost art of embalming dead bodies. But no such thing. The writer only collects from old authors, Herodotus, and others,—what every body already knows or might have known, and adds to them his own thoughts.

Perhaps this is saying rather too much. The writer not only adds his thoughts, but his observations; for he carefully examined some of the mummies himself. He describes the process of taking off the bandage as follows:

"It was a task of no little difficulty, and required considerable force to separate the layers of the bandage from the body. They consisted of envelopes of cloth, extending from the head to the feet, under the soles of which they were wrapped up, and there presented a fringed appearance. Between the cloths, a quantity of pitchy matter had been applied in a heated state, so that it was impossible to separate them from each other; and levers were absolutely necessary to raise the bandages and develope the body.

"This, however, was most effectively and perfectly done. The feet were first made out the soles of which were perfectly soft, and yielded to the impression of my nails. The nails of the toes were all entire, and the upper surfaces of the feet were found to have been gilt—the same occurred on the legs, abdomen, chest and head. The specimen was found to be that of a man, rather of an advanced age. The beard was perfect and full; the hairs being about half an inch in length. It was of a reddish brown color, and similar in appearance to the hair of the head, which was scanty in quantity. The color of the whole body was of a brownish black, and on various places, it could be perceived that a quantity of resinous varnish had been smeared and applied while hot."

BEARS.—The Greenfield Mercury states that the race of bears has never been effectually extirpated from the Green Mountains, and of late years they have appeared to be rather on the increase. One of the largest bears ever seen in New England, was killed a few weeks since in a town in the north western borders of Franklin County. It weighed nearly 200 pounds In Readsboro' Vt. bears, if not as common as squirrels, are hunted at least as often. The old bears have tact enough to keep out of the reach of gun shot, and it is hard to trace them except by their depredations on the flocks.

STONE PAINT.—Professor Hitchcock, in his "Geology," speaking of the useful and ornamental minerals in this state, mentions the *sulphurate of baryta* as a valuable paint. It is found in immense quantities, and of a superior quality, at Hatfield, about two miles west of the village, with lead ore imbeded. It is white, soft, and may be ground like plaster of Paris, The Professor states that a patent has been taken out in England for the use of it as a paint to be employed in those situations where lead paint is liable to be acted upon by moisture, acids, and other chemical agents. In such cases it is excellent, and he states that he has been in the habit of using it several years for such purposes, and that he simply ground it in a plaster mill and mixed it with oil. In digging for lead ore many years since at the place above mentioned, vast quantities were thrown out, and now lie there on the surface. It has not quite the body of lead, but probably Yankee ingenuity will soon remedy this defect. Its cost is comparatively nothing, and it must be preferable to lead in painting the rooms of dwelling houses, having none of its noxious or disagreeable qualities.—*Hampshire Gazette.*

AGED PEERS.—The Earl of Egremont is father of the House of Lords: he was born in the year 1751, and is now in his 83rd year; he succeeded to the title in 1763, and took his seat in the upper house when he attained the age of twenty-one. Lord Stowell is the oldest man in the House of Lords, though not the oldest peer; his lordship was born in the year 1745, and is consequently 89 years of age; he was raised to the peerage in 1821. The Earl of Eldon is 83. Lord Stardale, 82. Lord Carrington, 82. Earl Fortescue, 81. Viscount Hood, 81. Earl Cathcart, 80. There is a great proportion of the peers between 70 and 80 years of age.

London Patriot.

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EMERSON'S ARITHMETIC.

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BOSTON, Nov. 10, 1834.

Messrs. Russell, Odiorne & Co.—I have carefully examined the third part of the North American Arithmetic, by Mr. Emerson; and am so well satisfied it is the best treatise on the subject, with which I am acquainted, that I have determined to introduce it as a text-book into my school.

Very respectfully, &c. yours, E. BAILEY,
(Principal of the Young Ladies' High School, Boston.)

WILLIAMS' COLLEGE, Oct. 2, 1832.

To Mr. Frederick Emerson, Sir—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far.—It unites simplicity with fulness, and will thus be sure to interest the beginner, whilst it furnishes at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
ALBERT HOPKINS,
[Professor of Mathematics and Natural Philosophy in Williamstown College.]

BURLINGTON, Feb. 15, 1833.

[*Conclusion of a letter to the Author.*] I should think it hardly possible that a child could be faithfully conducted through these two works [First and Second Parts,] without being vastly better acquainted with the subject than children formerly were. Being judiciously compelled in some measure to invent their own rules, they can scarcely fail of being able to assign a proper reason for the process, as well as to recollect it for future use. Indeed I do not know any one particular, in which, for the use of very young pupils, they could be improved.

Yours respectfully,
JAMES DEAN,
[Professor of Mathematics and Natural Philosophy in the University of Vermont.]

CAMBRIDGE, Oct. 31, 1834.

To the Publishers of Emerson's Arithmetic—*Gentlemen*,—I have examined the third part of Mr. Emerson's Arithmetic, with great pleasure. The perspicuity of its arrangement, and the clearness and brevity of its explanatians, combined with its happy adaptation to the purposes of practical business are its great recommendations. I hope it will soon be introduced into all our schools and take place of the ill-digested Treatises, to which our instructors have been compelled to resort. Respectfully,

BENJAMIN PEIRCE,
[Professor of Mathematics and Natural Philosophy, Harvard University.]

From the Boston Public School Masters, in the Department of Writing and Arithmetic.

We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, (Parts First, Second, and Third) is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly we have petitioned for the adoption of this work in the Public Schools.

P. Mackintosh, Jr. Abel Wheeler
James Robinson J. Fairbank
Otis Pierce J. P. Lathrop.
Levi Conant.

City of Boston.

At a Meeting of the School Committee, Nov. 18 1834.

Ordered, That Emerson's North American Arithmetic, Second and Third Parts, be substituted in the Writing Schools, for Colburn's First Lessons and Sequel.*

Ordered, That the Arithmetics now in use be permitted to their present owners; but that whenever a scholar shall have occasion to purchase a new one the North American Arithmetic shall be required.

ATTEST, S. F. M'CLEARY, Sec'ry.

*The First part was already adopted by a previous order. nov 28.

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